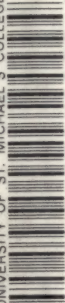
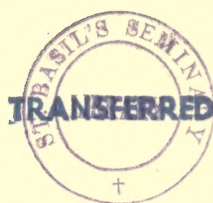


UNIVERSITY OF ST. MICHAEL'S COLLEGE



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# THE KENRICK-FRENAYE CORRESPONDENCE

LETTERS CHIEFLY OF  
FRANCIS PATRICK KENRICK  
AND  
MARC ANTONY FRENAYE

SELECTED FROM THE CATHEDRAL ARCHIVES  
PHILADELPHIA

TRANSLATED, ARRANGED AND ANNOTATED AS SOURCES AND  
HELPS TO THE STUDY OF LOCAL CATHOLIC HISTORY

1830-1862

BY  
F. E. T.

PHILADELPHIA  
1920

**Nihil obstat**

J. M. CORRIGAN, D. D.

*Censor Librorum*

MAY 19 1969

**Imprimatur**

✠ D. J. DOUGHERTY, D. D.

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LANCASTER, PA.  
1920



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## INTRODUCTORY

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In June, 1917, after the work of translating and annotating the DIARY of Bishop Kenrick had been finished, the late Archbishop of Philadelphia, the Most Reverend Edmond F. Prendergast, entrusted to the present writer a collection of letters from the Cathedral Archives. This collection was generally known and referred to as "The Frenaye Letters".

The aim of the Archbishop, as expressed to the translator, was to have the letters examined, arranged, and some, at least, translated for future judgment on their historic interest and value. If found of sufficient importance, it was the purpose to have the collection, or such parts of it as might be deemed judicious, published with suitable annotations to serve as a reference and source-book of facts in local Catholic history and on subjects of general contemporary interest.

During the month of December of the same year, 1917, two hundred and eighty-three letters, which had been translated from the French and Latin, were submitted to the Archbishop, who was then probably entering upon the first stages of his last illness. February 24th, 1918, two days before the Archbishop died, the translator saw His Grace personally. Though physically weak, his mind was clear. His last words to the translator were words of approval on the work done, and God's blessing on the undertaking.

The work of translating and arranging letters, gathering and locating notes, was not interrupted by the death of Archbishop Prendergast; though progress was slow by reason of other duties of regular school work. When His Grace the present Most Reverend Archbishop Denis J. Dougherty came to Philadelphia in July, 1918, he expressed his desire to have the plans

of his predecessor regarding the publishing of the letters carried out.

Early in the year 1919 the work of assorting, arranging, translating and annotating was finally completed. The Index was made, and the work was ready for the printer early in the summer of 1919. It was expected that the work would be through the press in December, 1919; but owing to unsettled conditions in the world of labor and industry, the result of war and after-war times, the work of printing has been unavoidably delayed. The final page proofs were corrected, and pages entered in the Index only during the month of July, 1920.

A word of explanation here as to the arrangement of letters may be a help to the reader and the student of history. The plan of the translator in placing the letters of Marc Antony Frenaye and the French Association before the more interesting and important letters of the venerated Kenrick has been followed mainly for two reasons. First, as collected series, they have chronological precedence. Second, these earlier letters, referring to local and diocesan affairs, 1832 to 1847, contain much information that stands as a material introductory to the life and correspondence of the great Bishop and Metropolitan. These earlier letters give us a preliminary view of facts, and some of the environments of life as they existed eighty years ago.

As to the letters of Francis Patrick Kenrick, one hundred and ninety-eight in number, the interest and historic value of these will hardly be questioned. They are like a living index to thoughts and views on the events of their time. They are an independent source of information on the circumstances and details which give life to history in the making. The facts taken up in these letters are not limited to the diocese of Philadelphia or the metropolitan see of Baltimore. The interests of religion, the needs of the people, the upbuilding of the Church in the new and prospective sees from Maine to California are the subject of thought, counsel, prudent suggestion. What we are accustomed to see only in the cold per-



spective of history is here presented in the vivid form of present problems to be solved in the work of the Church, in the life of the people and the nation. These views and thoughts on contemporary events will probably constitute the chief value of the letters to the historian of the future. Another point of general interest will be found in references to details of difficulty, trial and success in the literary work of the great churchman. The development of the classical and critical work on the Primacy may be traced in the author's own words from its earliest form in 1837 to the last, stereotyped edition in 1856. His judgment on the character and qualities of the text-books on Catholic Dogma and Morals is important. His description of the beginnings, the slow growth and the final completion of the English version of the Bible, as we trace it in these letters, gives us information quite unlooked-for on the plans of the time for a Catholic English Bible worthy of the name. But there is another element which gives these letters a human value beyond their worth as authentic sources of information on the facts which they record. It is the element of character and personality which the letters reveal. They show us not only the mind, judgment and prudence of a great Bishop, but the heart, the human feeling and sympathies of a man—the man who makes us feel that his care, his love for the little ones of the flock of Christ, for the poor and the needy are not acts of occasional condescension only, but a part of his life work as a man and a shepherd of souls.

The cross sign (+) in the text of letters indicates that something has been omitted. These omissions are in no instance of general historic interest. They indicate usually only points of personal character or qualities of individuals too easily misunderstood or open to misinterpretation.

F. E. T., VILLANOVA, PA.,  
*Augustinian House of Studies,*  
*Feast of Saint Augustine, August 28, 1920.*

## BIOGRAPHICAL NOTICE

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FRANCIS PATRICK KENRICK was born Dec. 3, 1796, in Dublin, Ireland, ordained priest in Rome, April 7, 1821; came to America, to the diocese of Bardstown, Kentucky, in September, 1821; taught in the Seminary and labored on the missions under Bishop Flaget, 1821 to 1830. He was consecrated Bishop of Arath, to be Coadjutor to Bishop Conwell and Administrator of the diocese of Philadelphia, June 6, 1830; became Bishop of Philadelphia by right of succession at the death of Bishop Conwell, April 22, 1842. He received the Papal documents transferring him to the Metropolitan See of Baltimore, October 9, 1851. He died in Baltimore during the night of July 6-7 or 7-8,\* 1863.

MARC ANTONY FRENAYE was born Feb. 5, 1783. According to his own written and repeated statements, he built up a competent fortune by careful methods and attention to business, as a merchant in Philadelphia. By a generous loan of thirty thousand dollars, he enabled Bishop Kenrick to begin the building of the church of St. John the Evangelist under the pastoral direction of the Rev. John Hughes, 1831. The purpose was (Frenaye states) to break down the system of trustee control at St. Mary's. From the early thirties until a short time before his death, when he went to St. Joseph's Hospital, Mr. Frenaye lived at St. John's Rectory, always the trusted friend and a financial support of the Bishop and the clergy. Mr. Frenaye died in St. Joseph's Hospital, Philadelphia, Jan. 4, 1873.

\* The BIOGRAPHICAL SKETCH of Kenrick, Catholic Directory 1864, gives the date July 6. Reuss, Cyclopedia of Catholic Hierarchy, gives same date. Other sources differ.

LETTERS WRITTEN BY M. A. FRENAYE TO BISHOP  
KENRICK, USUALLY WHILE THE BISHOP  
WAS AWAY ON VISITATION, 1832-1847

I

[Original English]

PHILADELPHIA NOVEMBER 13 1832

*Right Reverend Dr. Kenrick*  
*Pittsburg*

*Dear Sir*

The rent of the Ladies de la Retrait is due this day. As I understand that you will not come for some time, I take the liberty to request you to inform me whether you can from Pittsburg make your arrangements to meet it according to our understanding.

The rent is	\$300
You loaned them	100
St. John's has loaned them	160
no doubt they will want	40 more
before the end of this month	<hr/>
	\$600

This completes the \$600 promised them, for which interest is to be paid to you until you wish to be reimbursed.

The Ladies will want our assistance no further, as they succeed very well. Their scholars \* amount to upward of fifty.

\* The NOTICE of this school evidently is given in the Catholic Directory of 1833, pp. 107-108

"Young Ladies French and English Academy — Gothic Mansion, Chestnut Street, Philadelphia" —

The "Gothic Mansion" was on North side of Chestnut Street between 12<sup>th</sup> and 13<sup>th</sup>. The terms are \$300 per annum, to be paid quarterly in advance. . . ."

In the Directories for 1834, 1835, 1836 and 1837 the same community apparently is *noticed* as established in Charleston, S. C.

We have every reason to rejoice that we have enabled them to go on without the assistance of their Patron!! If you remit a check or an order, please enclose it to the Revd. Mr. Hughes.

Very respectfully

M. A. FRENAYE

[Addressed]

Right Reverend Dr. Kenrick Catholic  
Bishop of the State of Pennsylvania  
now in

*Pittsburg*

*Pennsya*

## II

[Original English]

PHILADELPHIA OCTOBER 30 1836

*Right Reverend Dr. Kenrick*  
*Present*

*Right Revd. Sir*

I have received the communication with which you have honored me, and, in justice to the members of the Board of St. John's Asylum, it has become my duty to make the following declaration.

At our last meeting there was no quorum. Only 4 members were present, consequently nothing could be done. But there, for the first time, I discovered that our good and amiable Sisters were not prepared for the contemplated change; and, I am sure, tears have been shed over their young flock. Moreover, Mother Augustine advised us, before we come to a final conclusion on the subject, to consult with their superior at Emmitsburg; and very properly, she remarks: "The children belong to you, but we do not". She suggested, besides, the



probability of our losing our Day School, as she said that she knew that no elderly Sister could be spared at the Mother House to take charge of it. Previous to this my mind was laboring under the impression, which is a fact, that the details of the change had not all been agreed upon: that the Managers of St. John's Asylum had only given, not given, but sold a reluctant consent to the contemplated change; that that consent had been, as it were, wrenched from the Majority of the Board, that it was highly disapproved of by the minority, and a great many of the friends of that Asylum, who speak of it (at least some) in unmeasured terms of discontent. Therefore, although I had been strongly in favor of the measure, I became opposed to it, and thought it my duty to make it known to you. Consequently I affirm that my communication to you was my own deed, and not the act of our Board. I repel the accusation of bad faith, with which it has been met; and, at all events, I am the only one guilty. I had always considered the Boards of St. Joseph's and St. John's as I would my right and left hands, both belonging to the same body, and having only one interest in view, to do good to the best advantage, and never could dream that, in endeavoring to do this, the accusation of bad faith could be incurred by any one of the members.

I have the honor to be  
Your respectful servant

M. A. FRENAYE

### III

[Original French]

[No date—no place] <sup>1</sup>

*Monseigneur*

Your desire is for me law in everything. I shall have the honor to go to see you, and receive your orders.

If on the one hand, there is a lack of good will in the plan which they propose to you, there is evidence of the same on the other side opposed to it. The proposition which the Board of St. Joseph's dared to make to you, to sell out for \$12000, was not approved by all its [St. Joseph's] friends. There are many persons who are finding fault, and who suspect us of scheming (*qui nous trahent de cunning*), and of having known how to choose sides. St. John's has always had its opponents (*ennemis*), and I am not afraid to say it; and among them some who are ever on the watch to make a move against what we want. Judge of the spirit of contradiction that reigns among certain ones who oppose us by this: "Let us remember that there was a time when St. Joseph's held the first place: that is all over now, it's a thing of the past, as they say. It must yield now to St. John's. Never, exclaimed one, in my presence; I'd rather see it burn"!!!! *He is a regular member in good standing.* I have never given this man's name to anyone. I am convinced that when they make the cry: *Before you*, on the one side, there is a howl of *After you* on the other. It seems to me that these persons ought to meet us before they blame us. Your two thousand are paralysed with the fear of losing.

I would not dare to speak thus to anyone but yourself; and this, because I want you to know the question from every side. The Board of St. Joseph's has been made up always of a personnel timid and easily alarmed. If they are going to refuse now to take any children until the number is reduced to the actual; and St. John's is closed against little girls, I have grave fear, and surely there will be many a case of hardship.

On the other hand, what will become of our school!!!! At St. Joseph's they have none.

<sup>1</sup> This letter was written evidently in 1836, and refers to difficulties in the "Boards" respectively, and the management of St. Joseph's and St. John's Orphan Asylums.

All these arguments, and those opposed to them have made a tangle before the main question; and we have stopped to reflect, and think well on the whole subject. On the other side, if their Ladies<sup>2</sup> complain, ours also have ground for complaint. I know that they do not approve what we are doing, some of them have told me so. We are between two fires. If we carry out the design, Peter will blame us and complain; if we do not, then Paul will cry out against us. In either case there will be some to find fault and whine—I will venture, if you permit me, to give my opinion (though I am ready always to submit to your judgment) It is this, that St. John's should let them find fault and complain as much as they will. Give them no attention, and do what appears right. I have been following the drift without thinking. But now, when I have time to reflect, *I am convinced that it was the fear of having to contribute* that was the mother of that design and the support of it. With two asylums, when a child is turned away from one, because there are other applications ahead, it can still find admittance to the other. At St. Joseph's, so long as I have been here, they have kept a list of applications, and it seems that they follow it always in order [in receiving the orphans]. At St. John's we always have considered each individual case—There are exceptions probably in favor of one or another—

The Board of St. John's will call a meeting Monday evening.

Be assured of my regard

M. A. FRENAYE

[P. S.](<sup>1</sup>) I shall have the honor to call to see you during the forenoon.

[P. S.](<sup>2</sup>) Saint John's with a double house, one part for girls, the other for boys, would, it seems to me, give a *double* chance of *relief* to the afflicted. What has St. Joseph's done in 40 years? St. John's *has done more in 4 years*. It seems to

<sup>2</sup> The Sisters.

me that we ought to think well before we decide to give up what has proved to be of the best advantage to our orphans; and that, to yield to a spirit of discord at St. Joseph's.

[P. S.](<sup>3</sup>) <sup>3</sup> These Gentlemen have a *feeling* <sup>4</sup> for their charge, as they ought to have; <sup>5</sup> They feel the separation. Our Sisters have the same *feeling*. I admit the *feeling* in the case of the Sisters: I do not admit it in the case of the Board. That is some of their hypocrisy (*Leur fausse monnaie*)!!! What arrangement will they make for the children?!!!! While I was with them I was always making complaint of their way of arranging for the children *one* by *one*.

{	This letter was evidently folded and sealed in the usual way, and sent, probably by messenger, to St. Mary's. It is addressed <div style="text-align: right;">The Right Rev'd. Dr. Kenrick</div>	}
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#### IV

[Original English]

[No date—no place]

*Right Rev'd. Sir*

In all matters [ecclesiastical] your opinion will always be mine, & when I discuss a question, it is merely to obtain light on it, but with the determination at all events to vote as I understand it to be your wish. This evening our Board will meet, and most assuredly I shall be for the affirmative.

The reason why this question is to come again before the Board, has not, it seems, been explained to you by the members of the Board of St. Joseph's. These gentlemen *have not ac-*

<sup>3</sup> Written along the margin.

<sup>4</sup> Italicized words written out in English.

<sup>5</sup> This sentence is crowded along the margin, not clear and partly mutilated. I am *guessing* at some of the words.



cepted the proposal made by our Committee. And before any one accuses us, he ought to understand the case well. I say they *have not*. It is a fact they have not— They have only authorized their Committee to receive our *bound* orphans. By this word *bound* have they meant to exclude such as are not bound? This word "*bound*" may have been carefully introduced in the Resolution: but we have no proof that it was so. Of course we must meet to say that they must take *all*, *bound & unbound*, and their Board must meet again to do away [with] their restriction. & if they should insist on the word *bound* (which I must say that I do not expect), of course no union could take place. We have not *ten* of our number *bound*. It is made evident that the action of our Board and of theirs is again necessary. Consequently the member who said that all was agreed upon, was in error. As matters stand they could refuse to take our unbound girls. Besides, in the resolution they claim *the furniture* of the boys, the whole furniture, kitchen utensils, carpet and all. This, I believe, will be granted, and, at all events, I shall vote for it. Our Committee had no rights to grant more than the beds & bedding. I write from memory, the resolution being in the hands of Mr. Whelan. But there is another curious condition, which was read by us, as if not satisfied with the *whole* furniture of the boys, they wanted part of that of the girls— They have chosen the Boys' beds & bedding, because they were supposed to be more new; and we have granted them because they were near them, and saved a removal.

Very respectfully

Your sincerely devoted servant

M. A. FRENAYE

[P. S.] When I was writing my letter yesterday Dr. Nancrede came into my room & I read to him what I had written & it had his approval.\*

\* Addressed, Right Rev'd. Dr. Kenrick. Folded and sealed as usual. No postmark.

## V

[Original French]

PHILADELPHIA AUGUST 10 1837

*Right Rev'd. Dr. Kenrick*  
*Clearfield*

*Monseigneur*

I found myself very much honored by the letter which you wrote me about the French Colony which you have just visited. I have communicated it to Monsieur, your brother, who has made an abstract of it for the Herald of this day. I feel ashamed to think that I forget to order the books; but, when you return, I shall make it a point of duty to follow carefully the instructions which I need in order to carry out your plans. I will attend to the Chalice, also to the furnishings.

You have experienced surely much consolation in the visitation which you are now closing. But when I follow you, step by step, and see so many good people so long deprived of the consolations of religion from the lack of priests, I can only regret more and more that so little endeavor is made almost everywhere to help on the efforts of our bishops in the equipment of their seminaries.

Accept, Monseigneur, the assurance of my sincere regard.

M. A. FRENAYE

## VI

[Original French]

PHILADELPHIA DECEMBER 7 1837

*Right Rev'd. Dr. Kenrick*

*Monseigneur*

The letter with which you have kindly honored me this morning has given me much relief. I had some fear that, in doing

what I thought to be right, I had offended you. The objection which you make was presented to us by Mr. Gartland himself when we asked him to announce the meeting. But I answered: "If we keep silence, they will say, perhaps, *that\* it was a respectful expression of discontent* [disapproval]. He then replied that he would say nothing on the subject *from the Pulpit*, but that we could later introduce our "*Resolved*"; and Mr. Edward was instructed to draw up this resolution. But, fearing that he would be unable to do it well, he desired Mr. Gartland to give him the form. Thus the resolution which was read and adopted is the same as formulated by Mr. Gartland, excepting the last line, which was added in order to express the harmony which we tried to keep up. We were placed, as you see, between the choice of two ways. If we had said nothing, it might have been thought that, knowing the disapproval generally of the congregation, we feared to hazard a *resolution*; and, if we spoke out, we would have St. Mary's on our hands.

This was our position, and, making an appeal to conscience, our decision was to choose the way which we have followed.

Your decision is our law. We shall willingly conform to it. In all this [above] we have had no other aim but to follow the dictates of our affection and our profound respect for you.

Allow me in particular to renew the expression of my sincere regard for you.

M. A. FRENAYE

\* The words in italics are written in English.

## VII

[Original English]

[No date—no place] \*

*Right Rev'd. Sir*

Your communication has thrown grief amongst the Inmates of St. John's, I mean Rev'd. Messrs Hughes & Gartland. They are the only persons to whom I have shown it. I am in hopes that you will return to your former Determination.

I met Dr. Barron in the street yesterday; and, from what he told me, I think that he is the cause of this, not having confidence enough in his abilities. As to disturbance of peace, I beg to assure you, Right Rev'd. Sir, that there is not a thought of it; and I confidently assert that the use of the threat is made with the view of preventing you from carrying the plan into execution. After Vespers I shall have the honor of waiting on you. In the mean time I shall not communicate your letter to Dr. Hughes. I understand that Rev'd. Mr. Butler from Emmitsburg is expected here towards the end of this week. If Dr. Barron will not stay at St. Mary's without you, could this circumstance of Mr. Butler's coming be sufficient for you to appoint him at St. Mary's—

As to publicity, it is already done, and spread all over. Mr. Hughes has mentioned the arrangement to several persons. I have also, so has Mr. Gartland. It has been announced to the principle members of St. John's; and the dinner tomorrow is

\* This letter was written evidently before Letter VIII, Dec. 31, 1837. It gives us some details of the difficulties opposed to the original plan of Bishop Kenrick and Fathers John Hughes and Gartland to make St. John's the place of episcopal residence, and the Cathedral Church in place of St. Mary's, when Father Hughes went to New York as Coadjutor to Bishop Dubois and Administrator of the diocese.

See Bishop Kenrick's DIARY—Jan 7, 1838—Bishop Kenrick assisted at the consecration of Bishop Hughes; and: "January the eighth day, returning from New York, I went to the church of St. John the Evangelist, intending to make my residence there for the future."—Page 156.

given in rejoicing at the event. Dr. Hughes, being delighted at the result, has himself called on several persons, as I understand, to announce it.

Very respectfully

M. A. FRENAYE

VIII \*

[Original English]

DECEMBER 31 1837

*Right Rev'd Sir*

As I could not have the opportunity of seeing you after Vespers, and have no hopes for the morning, as you will be engaged at Confessions, I beg leave to continue the letter which I had the honor to address [to] you at ½ past 3 o'clock. Rev'd. Mr. Barron does not know the ground he stand on: and rest assured, Right Rev'd. Sir, That all his plans are only the effect of a depressed mind at the thought of remaining at St. Mary's without you. Yesterday, when I handed your note to Dr. Hughes, and made known to him your verbal promise, his exclamation was: "Deo gratias, Deo gratias, all is settled": and joy beamed, for the first time in several days, in his countenance. He went round, it seems, (as I have not seen him the whole day) to communicate to our nominal Trustees the news of the settlement of the church. I know it from the circumstances that several have come to me to express their satisfaction. And when I asked them: "Who told you," they answered: "Rev'd. Mr. Hughes"

Indeed, Right Rev'd. Sir, do, do, I supplicate you, return to

\* This letter, also Letters VII and IX, evidently refer to difficulties in detail in arranging for Bishop Kenrick's residence at St. John's after the consecration of John Hughes as coadjutor to Bishop Dubois of New York, January 7, 1838. In his DIARY Kenrick says that he took up his residence at St. John's when he returned from the consecration of Bishop Hughes, Jan. 8, 1838—see DIARY, p. 156.



your original plan; and we will all pray for Dr. Barron that Heaven may grant him strength of mind to be without you. Save St. John's from — I do not know what may be my fear — and preserve it as a safe shelter for episcopal dignity. Dr. Barron was not in this country when you were in trouble. He seemed to tell me (I beg his pardon, if I do not render well his words): "What has St. Mary's done to be stript of its ancient honors —! He does not know that at St. Mary's they tore down all episcopal insignia, and never replaced them; and that, as I believe, it is only since a short time that these Trustees call it Cathedral. Before you, Right Rev'd. Sir, they hated the title of Cathedral; and, aware that a bishop was too strong for them, they would say: "Let him go where he pleases, we do not want him, only let us have a good preacher. How long have they been reconciled to the title of Cathedral? Only since your kindness and excellent heart subdued them. Dr. Barron does not know that; otherwise, for the sake of *future* peace, he would encourage your disposition, instead of alarming your mind.

I beg leave to subscribe myself  
Your very respectful serv't.

M. A. FRENAYE

[P. S.]

How shall we announce that you do not come?  
What shall we say? Dr. Barron did not know all this.

## IX

[Original English]

*Right Rev'd. Sir.*

I am all joy, all joy again, and will, at Mass, rejoice again in the presence of the Lord. Your very kind wishes and Dr. Barron's are dear to my heart. I regret that the duties of St. John's prevent me from going at once to present you and



the Dr. my most respectful salutations on the renewal of the year. Mr. Lopes has just come in, and begs his humble respects also to be tendered. Your presence and the Doctor's will enliven this day our festive board. Rev'd. Mr. Carter is also expected, and to him also M. Lopes and myself offer our respectful compliments.

Your devoted hble. servant

M. A. FRENAYE

January 1 1838

X

[Original English]

NEW YORK JUNE 11 1838

*Right Rev'd. Dr. Kenrick*  
*Philad'a.*

*Right Rd. Sir*

I have not seen our mutual friends Bishop Dubois and Hughes — The morning is for business, and the afternoon will be for friends. M. Lasala is of opinion that in order to settle the question for altar ornaments it will be well for me to go to Washington. The former Collector, who passed *free* the former case, advises me thoroughly to go. He is now preparing a letter to the Comptroller of the Treasury. He will read it to me before he sends it— But, for fear that some more explanations should be wanted, he advises the journey to Washington, in order that the Controller may see me before he writes. He informs him [the Comptroller] that I shall go. The question to be decided is this:

That the priest's vestments at the altar should not be considered as *wearing apparel*, and, if not considered as wearing apparel, when of silk, they would be free, and when of gold cloth, they would pay 12½ instead of 50 percent.

M. Lasala presents his best respects to you and to Bishop

Purcell. He says that Bishop Dubois has no longer a home, that he cannot accomodate Bishop Purcell, and begs of him to come to stay with him during his residence in New York. His counting house is no. 49 Broad Street—The Bishop's extra baggage could be left there. His residence is in Brooklyn, corner of *Atlantic and Henry streets* — To go by the south ferry at the Battery—My very best respects to yourself, your brother, Bishop Purcell and Rev'd. Messrs Gartland, Sourin & Miller—I cannot tell when I shall return—Chapron's creditors will meet at 10 o'clock.

Respectfully

M. A. FRENAYE

[P. S.]

I have been writing  
as you see, with a very  
bad pen

XI<sup>1</sup>

[Original French]

PHILADELPHIA JUNE 23 1838

*Right Rd. Kenrick*

*Monseigneur*

It will be a pleasure to you, no doubt, *to hear a voice from St. John's*.<sup>2</sup> It is that thought that gives me heart to write. At Washington I had entire success. The box sent by the Propagation of the Faith has been admitted free.<sup>3</sup> It came today. The furnishings are plain, but very good for the country [missions]. If you wish to distribute them before returning, it will be easy for us to have them shipped on to

<sup>1</sup> These Letters were evidently written to the Bishop while he was on the visitation of the diocese.—See DIARY, Visitation of 1838.

<sup>2</sup> Words in italics are written in English.

<sup>3</sup> Probably Altar and Church furnishings.

Pittsburg, together with the French books. Those of Mr. Carter will be free dependent on a formality with which we are now engaged.

I am taking care of the little companions that you left me.

Matthew Newkirk has at last agreed to guarantee the sale made by Mr. Lloyd,<sup>4</sup> and Monday the titles are to be made over to Mr. Keating, and, if he is satisfied, we will close the transfer. There are \$5000 to be paid on account. He refused to sell more stone to Mr. McCloskey. The Seminary Board, having lost its secretary, Dr. Barron will have to see to the calling of a meeting next week. After the meeting [après la sceanee] I shall take care to give you an account of what was done.

Accept the assurance of my sincere regard

M. A. FRENAYE

## XII

[Original French]

PHILADELPHIA JULY 13 1838

*Right Rev'd. Dr. Kenrick*

*Monseigneur*

I received the letter with which you honored me from Friendsville. I found very interesting all the details which you gave me about the consolations that you have experienced. What a joy for those dwellers in the country [missions] to see you coming among them again, to care for them and to bless them! How much good results from one episcopal visitation.

On my last trip to New York Monseigneur Hughes gave me four numbers of the Annals of The Propagation of the

<sup>4</sup> This seems to refer to the purchase of the new Seminary property, 18<sup>th</sup> and Race, then corner of Schuylkill Fifth and Sassafras, See Father Schulte's Sketch of The Seminary of Saint Charles Borromeo, 1832-1917, p. 45.

Faith for you. I do not know whether I ought to send them on to you. I was looking for an opportunity to send them to Pittsburg, and finally have made up a little box of French books, which I have addressed to the Rev'd. Mr. O'Reilly at Pittsburg. The meeting of the Seminary Board was held. Mr. Keating, Je.<sup>1</sup> was there. He has discovered, he says, the true character of the title which Mr. Lloyd offers us. He finds it imperfect. The Board gives him full power to do what shall be necessary to bring the affair to a successful issue. We must have a good title, or he will be unable to sell to anyone [else].

Our charity sermon at St. John's brought in only \$139. The subscriptions for the Seminary seem to be paralyzed. I have given credit to Mr. White, \$1 for subscription, and \$5 for the Herald.

I do not know how to thank you for the expressions of affection and kindness which I find in your writing to me. Will you accept my acknowledgment of these and also be assured of the profound respect with which I have the honor to be you humble servant.

M. A. FRENAYE

[P. S.] Mr. Wikoff has returned, and is very much pleased at your mentioning in your letter the fact that you had met him.

At <sup>2</sup> St. John's all is well. Many sick-calls, &c. Dr. Barron is well & so is Mr. Carter, both also much engaged. Rev'd. Mr. Barbelin has been at the point of death for having taken a cold bath, probably when overheated — It is rumored that Rev'd., or rather Father <sup>3</sup> Ryder will not return.

<sup>1</sup> Je.—evidently Jean-Jerome died in 1833.

<sup>2</sup> The closing paragraph of postscript is written in English.

<sup>3</sup> It seems to have been the custom about this time, though the use is not uniform, to give priests, members of religious brotherhoods, the title Father, while the diocesan priests get the title Dnus, Monsieur L'Abbé or Mr.

## XIII

[Original French]

PHILADELPHIA JULY 19 1838

*Monseigneur*

The letter with which you honor me from Hollidaysburg has reached me, and this will be the second that I have addressed to you at Ebensburg. I have just put on the account \$5 for St. Joseph's from Monsieur Barbelin, and credited \$5 more for the Seminary subscription to the Rev'd. Mr. McGirr.

I have had a talk with Mr. Keating, the attorney this afternoon, and he is quite sure that all the irregularities which he pointed out in the title \* of Mr. Lloyd will be rectified tomorrow or the day after; and he told me to have ready \$5000. I shall attend to this tomorrow. Tuesday next the Board meets again, and Wednesday Dr. Barron will leave to join you. He will be able to give you all particulars of what has taken place up to that time. Not knowing his plan [to go out on the visitation] I have already sent the books—half of them only, as I think that is what you told me — Mr. Sourin is not well—stomach trouble. For the rest, all goes well. Messrs Gartland and Miller unite with me in asking you to accept our respectful homage

M. A. FRENAYE

## XIV

[Original English]

PHILADELPHIA JULY 26 1838

*Right Rev'd. Sir*

These lines have only for object to inform you that, so far as money will do, enough is ready to pay down the purchase money without the assistance of the Board. Dr. Barron must

\* The property here spoken of is evidently the New Seminary property, Race and Eighteenth streets.



have mentioned to you the kind of debate which took place, and what Mr. Dugan said. Mr. Keating expects every day to be able to close to his satisfaction. As soon as the property is yours I shall have it insured, and have the roof repaired, then I shall stop until I receive your orders.

I have the honor to be

Your respectful sev't.

M. A. FRENAYE

{	This letter is addressed to	}
	“ St. Patrick’s, Buffalo Creek	
	Armstrong Co. Pennsylv’a.”	
	readdressed—“ Pittsburg Pennsylv’a.”	

XV

[Original French]

PHILADELPHIA JULY 31 1838

*Right Rev'd. Dr. Kenrick*  
*Pittsburg*

*Monseigneur*

I received the letter with which you honored me from Ebensburg, and I am following out your instructions and advice.

Mr. Keating is almost in despair on the subject of getting a secure title to the Seminary. I have told him not to stop at what might be said before him in favor of the Board, and that the \$5000 will be ready for him whenever he needs the money. He has some hope of finishing the affair towards the end of the week. It was Mr. Keating who suggested the way [i. e.] to give as security a mortgage on the church. But all that has been put off until the return of Dr. Barron. As for myself, be assured, I have nothing to fear, we have taken all precautions.



I have spoken to Mr. Sourin, as you requested. He is still very weak, and left this morning to spend some days with Mr. Rudolphe.<sup>1</sup> Mr. Donahoe has been quite sick. Messrs Carter, Gartland and Miller are perfectly well.

I see, from the details which you have had the kindness to give me about your mission [visitation], what great consolations you have experienced. When you return, you will have valuable material for a long letter to Lyons. It is a disadvantage that there are no Indians in Pennsylvania. They would furnish just the incidents that are wanted for publication in the *ANNALS*.

Will you kindly permit me to ask you to give my regards to Messrs. Barron and O'Reilly.<sup>2</sup>

Accept the assurance of my homage and respect.

M. A. FRENAYE

[P. S.]—Mr. Fetterman<sup>3</sup> continues to be very ill. He has a gathering [abcès] in the lungs, which he has thrown off [qu'il a vomi] It is filling a second time, and is perhaps now filled again. His wife is very much alarmed. Outwardly he bears up bravely. However, he has prepared himself for the

<sup>1</sup> *Mr. Rudolphe*—Probably Rudolph formerly owner of the present Villanova College property. In the *Catholic Herald*, Jan. 14, 1836, is the following notice: "Married—Thursday morning, 7 inst., in St. Augustine's Church, by the Rev. Mr. Hurley, D.D. John Rudolph, esq. of Radnor township, Delaware Co., Pa. to Jane Abel, daughter of the late Thomas Lloyd, stenographer." John Rudolphe died March 30, 1838, but it is probable that the family still lived on the Radnor Township estate.

<sup>2</sup> Probably John O'Reilly, rector of St. Paul's in Pittsburg.

<sup>3</sup> Probably Washington Wilfrid Fetterman, convert at Pittsburg before 1834. See *DIARY*, p. 90, where Bishop Kenrick says that Mr. Fetterman was confirmed in St. Paul's, May 8, 1834. In St. John's Vault Records (Philadelphia) the date of his death is given: "Fetterman, Wilfred W.—Dec. 15, 1838."—See *RECORDS Am. Cath. Hist. Soc.*, 1912, p. 232.

end. He sent for Mr. Carter, has made his Confession—Saturday last they thought of giving him the Last Sacraments, but he was then much improved. I saw his wife this morning. She fears, but, at the same time, she has some hope.

## XVI

[Original French]

PHILADELPHIA AUGUST 7 1838

*Monsieur*

I received the two letters which you had the goodness to send me from Freeport and Pittsburg, and I have noted carefully so as to carry out all your instructions. The points which concern Fithian I have given to him in writing.

As to the Seminary, the transaction is now so far advanced that yesterday Mr. Keating thought that the whole thing would be finished today. He has not yet sent for me. I am prepared when he does so. I have but one word to say, and we close. This affair cannot fail you. A little more, and you will have the key. After that Lyons and Vienne will give you something to finish [the Seminary]. You have never asked for anything, and they have regard for that.

I read for the good Mr. Lopes what you wrote in reference to him. He was very much pleased, and conveys to you sincere affections, he and his family. I have not yet repeated to Mr. Chandler what you told me of the Italian grain of the Prince Missionary. Monsieur, the Abbe Dunn thanks you, for the present he is not in need of anything. As Dr. Barron is going to return, it was my desire that Mr. Sourin should take his place, but he fears the fatigue. It is better so for the present. He [Mr. Sourin] and Mr. Gartland present their sincere regard. My brother also thanks you for your kind remembrance of him. I was waiting in order to have some news, but nothing had developed when I returned Tuesday. The Great

Western, arriving in New York, brought some newspapers, which announce the arrival of your brother and Dr. Purcell.—No letter from them yet.

I feel myself much honored in corresponding with you, and in being able to do all your little commissions. You give me the opportunity thus to express what is very dear to my heart, to renew assurances of high esteem and sincere devotedness.

Your very humble servant

M. A. FRENAYE

Addressed

Right Rev'd. Dr. Kenrick  
St. Hippolyte near  
Meadville  
Pennsylv'a.

## XVII

[Original French]

PHILADELPHIA AUGUST 11 1838

*Monsieur*

Doctor Barron has arrived in good health, and has turned over to me the money which you gave him.

I have the pleasure now to report to you that the purchase of the Seminary is complete. The Deed has been signed and delivered to Mr. Keating—and we have paid the \$5000.

We are now going to begin the repairing of the roof.\* This morning I climbed up to see it, and I am sure that we will have to do the work all over again. Half the zinc [roofing tin?] is gone, and what remains is worthless. It is full of holes.

If you make known this purchase to the Society for the Propagation of the Faith, do you not think that they would send

\* Evidently of the building of the newly acquired seminary.

you a more generous remittance this coming year— McCloskey has promised me his assistance at the bank.

Accept the assurance of my sincere regard

M. A. FRENAYE

Addressed

Right Rev'd. Dr. Kenrick  
Erie  
Pennsylv'a.

### XVIII

[Original French]

PHILADELPHIA AUGUST 23 1838

*Right Rev'd. Dr. Kenrick*  
*Pittsburg*

*Monsieur*

I received the letter with which you honored me from Meadville, & I have carried out all the commissions that you gave me. My brother is here with me, and he appreciates your kind remembrance of him, and extends regards to you. Mr. Sourin is constantly very weak, and has gone to spend some days at Wilmington. Messrs Gartland and Miller are well. Mr. Lopes has just left me. He said to me: *That for your Seminary he was ready when needed at all times & for any amount.*<sup>1</sup>

We are going ahead, and we have the ambition to finish for the feast of St. Charles. That, perhaps, is to aim at the impossible; but we are working for that end. I do not believe that I will need Messrs McCready and Whelan. However it is well to have them there on that occasion. Judging from appearances, with [the help of] Mr. Lopes we shall be able to meet the demands on the sale, and with Mr. McCloskey alone, we can do all that is necessary to finish [the building] entirely:

<sup>1</sup> The words in italics are written in English.

thus we shall go on independent of the Board. Later on, with God's blessing, we will clear all that debt. Doctor Barron thinks that it would be better to wait until you return before we call a meeting of the Board, as we have nothing to ask of it. We have sent the portrait of St. Charles which we found in your bureau.

It appears that you have had experience in two accidents, which might have been fatal to you. The Lord is taking care of you. Bishop Dubois has had the courage to go to visit the purchase made by Bishop Hughes on the Lakes <sup>2</sup> [sur les lacs]. He fears for the Brooklin lot, that it may be a failure. He would object that it [sur les lacs] is too difficult [of approach].

Be assured of my profound respect

M. A. FRENAYE

## XIX

[Original French]

PHILADELPHIA SEPTEMBER 2 1838

*Right Rev'd. Bishop Kenrick*

*Chambersburg*

*Monseigneur*

I addressed to Brownsville the last letter which I had the honor to write to you. It is perhaps well to repeat its content. Dr. Barron believes that it would be better to wait until you return before publishing your pastoral. The Seminary will be ready for the beginning of cold weather. We did wish to have it ready for St. Charles' day; but the workmen say that it is impossible. The court is enclosed, the roof is finished and the plasterers have begun work. I am expecting that the first coat

<sup>2</sup> Very probably the proposed seminary at Lafargeville, Jefferson Co., N. Y. See Hassard's *Life of Archbishop Hughes*, pp. 190 *et seq.*. The letter of Bishop Hughes to Frenaye is given there, dated May 3, 1838.



will be on all over the house when you get home. The carpenters are doing their work in the shop [chez eux]; for, as the plasterers are in the way, they could [otherwise] do nothing. This is Sunday, and we are still not used to your being away—They begin to ask, when you will return. It is said that the Rev'd. Mr. McCaffrey is very sick at Emmitsburg. Dr. McNeil left here this morning to go there [Emmitsburg]. Mr. Sourin is still at Wilmington. Dr. Barron said one of our Masses today. Last Sunday Mr. Carter gave us a good sermon. You see that we are drawing on St. Mary's.

Accept the assurance of my profound respect

M. A. FRENAYE

[P. S.]

Yesterday there were some lines in the National Gazette on the Seminary.

## XX

### [Original French]

{ June 25. A letter from Vincennes of June 16 says that they are preparing to give the last anointing to Monseigneur.<sup>1</sup>

PHILADELPHIA JUNE 24 1839

*Monseigneur*

I have been thinking for several days of the obligation and the honor of writing to you, and waiting for something to furnish material for a letter, but nothing has occurred. Just now, however, I received a letter from Mons. Bruté.<sup>2</sup> He tells me that he has been very ill, and near to death; having received

<sup>1</sup> Written thus at upper lefthand corner of letter sheet.

<sup>2</sup> Bishop Bruté died at Vincennes, June 26, 1839.



the Viaticum, &c., but that he is now better. He speaks of Mr. De la Hailandiere, whom he has requested to be made his Coadjutor. He says that the Archbishop is expecting the Bulls every day. In the meantime, fearing that there may be some delay, he adds these lines for you:—

“I beg Monseigneur Kenrick to pray for me; and, if he can hasten the appointment of a Coadjutor, I beg him to do so for me. And no one can be so satisfactory to all [the French and English speaking] as Monsieur de la Hailandiere. Though not *for* the English, he yet speaks it very well.”

At St. John's nothing new, but there is always a great void when you are away.

Messrs Gartland and Sourin join me in presenting to you our humble respects

M. A. FRENAYE

[P. S. 1] *Also our best respects to  
Rev'd. Mr. O'Reilly* <sup>3</sup>

[P. S. 2] { Doctor O'Connor has been  
indisposed, but is better  
now. They are preparing  
the stone for Fairmount  
church <sup>4</sup>

[P S 3]

The Count de Survilliers <sup>5</sup>  
has written to announce a  
painting of St. John [a gift].  
Dr. Barron promises to  
write in reply to him.

<sup>3</sup> Italicized lines are in English.

<sup>4</sup> St. Francis Xavier's. The corner-stone was laid June 10, 1839. See DIARY, p. 74.

<sup>5</sup> Joseph Bonaparte. This painting is now (1919) in the Cathedral Chapel. The subject is the Baptism of Our Lord by John the Baptist.

## XXI

[Original French]

PHILADELPHIA JULY 16 1839

*Right Rev'd Bishop Kenrick**Monseigneur*

I received in due time the letter with which you honored me of June 25 last, and I have been following out the instructions which it contains.

The seminarians have, I believe, all departed, scattered here and there. Dr. O'Connor is busy with the Fairmount church.<sup>1</sup> He has collected about \$1900.

Rev'd. Mr. Shaw of Madison has preached three times in St. John's. Two of the sermons on controversial subjects were exceptionally good: The people were much pleased. The third, *a charity sermon*,<sup>2</sup> was on kindness (*de Complaisance*). He had never delivered it before. The material arrangement was good; but, as he had to read it, that fact made it less impressive [*oté de son mérite*]. M. Muriarti [*Moriarty*] is at St. Augustine's. He began by having the congregation subscribe for the repairing of the roof [*of the Seminary?*]. As a result he has [*received*] about \$1200 in that church. It is said that he is a man of superior merit. The two Messrs. O'Donnell<sup>3</sup> have gone to Brooklin [*Brooklyn*] to take charge of a new church.<sup>4</sup>

All our priests (*Messieurs*) are well. We all unite (my brother also, who appreciates your kind remembrance) in asking you to accept the homage of

Our profound respect

M. A. FRENAYE

<sup>1</sup> St. Francis Xavier's.

<sup>2</sup> Words italicized are written in English.

<sup>3</sup> Nicholas and James O'Donnell, O.S.A.

<sup>4</sup> The church was St. Paul's, Brooklyn.

- [P. S. 1] They are rough-plastering the Seminary on the exterior. It will not cost much. Burtis claims it as part of the contract.
- [P. S. 2] Shall I send you 4 new subscriptions for the Theology? Where will you have them sent, to Pittsburg?

## XXII

[Original French]

BALTIMORE APRIL 25 1840

*Monseigneur*

It is six o'clock in the evening, and I have just returned from Georgetown, where I met Monseig'r, the Archbishop [Eccleston]. I had a consultation with the Sisters. The result of this is that they say for the present they really can not furnish the number of subjects needed — Apart from this, they find the grounds too narrow, and, very beautiful as the house is, they have been able to get possession of it only temporarily.

The Archbishop said to me that he would be much pleased to see these Sisters established in Philad[elphia]; and, that of all the cities in the United States, it is in Philadelphia that they could do the most effective good. He promised me also that he would write to you as soon as the Sisters can find a way to provide the number necessary for this [our] object. This may be in one year. Then, he says, it will be necessary to do simply just what they [the Sisters] did in Baltimore—rent a house, where the Sisters can begin [their work], then, if they succeed, we could take measures in concert with the Mother House to make them a permanent establishment.

I shall remain here until tomorrow. If there had been any means [of conveyance] I would have left in the night, in order to be at my post in the morning, but there is none.

My respects to Monsieur, your brother and to Messrs Gartland & Sourin and also Dr. O'Connor.

Accept the assurance of the profound respect with which I have the honor of being

Your very devoted servant.

M. A. FRENAYE

[P. S] Rev'd. M. White \* said to me this morning that you are to consider yourself invited by M., his father to remain with him for the time of the Council; but he added that M., his father would write you.

*Addressed*

Right R<sup>d</sup> Dr Kenrick  
St. John's Church  
Philadelphia

### XXIII

[Original French]

PHILADELPHIA JULY 24 1840

*Right R<sup>d</sup> Bishop Kenrick  
Beaver*

*Monseigneur*

I did not receive until yesterday the letter with which you honor me of the 15<sup>th</sup> of this month, one day too late for the Catholic Herald of this week. Your three items are therefore put back for the next number. The draft for \$200 has not yet appeared. I have a Note of \$23 advanced by you.

This is the first time I have the honor of writing to you since your departure. I was counting on Monsieur, your brother to keep you informed on the current of events which might be of interest to you. *The temperance movement being the*

\* Evidently Charles I. White. See note under Letter CL.

*order of the day*,<sup>1</sup> it has precedence over every thing else. We believe that four thousand persons have taken the pledge; at St. John's we have one thousand of them. Dr. Moriarty<sup>2</sup> [Moriarty] has preached twice on this subject, and Bishop Hughes (returning [*en voyage*] since the sixth of June),<sup>2</sup> has promised Mr. Gartland to come and preach for us Tuesday evening. As he is coming from Ireland, and as he there saw *Father Mathew administer the pledge to 27,000 persons at . . .*,<sup>3</sup> we expect that when he says that, and [describes] all that he saw of this wonderful movement, he will carry away the rest of the congregation, so that all St. John's will be ready for the Society.<sup>4</sup> Probably he will be invited by St. Mary's, St. Joseph's & St. Augustine's. I wish very much to have him remain long enough to make a tour of the City. *He has seen Father Mathew, he has heard him, he has shaken hands with him, all this will bring forward the lukewarm Rear—*<sup>5</sup>

*Very likely your Brother will start today for New York with the view of taking his passage for England first.*

The purchase of the 46 feet north of the Seminary has been completed & I have paid the requisite \$3000. As you were not here to sign the mortgage which M. Lloyd was anxious to have in good form in order to sell it, & raise money, I asked your Brother to take the deed in his name, in order to sign the mortgage, and *then* convey it to you; but, as he intended to quit the country, he said that he thought it best not to accede

<sup>1</sup> Words in italics are written in English.

<sup>2</sup> Bishop Hughes went to Europe in November, 1839; and wrote to Mr. Frenaye from Dublin, June 1, 1840. According to Hassard's *Life of Hughes*, p. 223, he reached New York, July 18, 1840.

<sup>3</sup> Words in italics in English. The *space* was left and marked by Frenaye, probably not knowing the particular place in Ireland.

<sup>4</sup> Probably Association pledged to temperance or *Total Abstinence*.

<sup>5</sup> Words in italics written in English. Beginning here, the remainder of the letter is written in English, excepting the closing paragraph, which turns again, for terms of affection, to the French.



to my proposal, and he advised me to receive the deed: as I owe nothing and have no judgement or any other claim whatsoever against me, and as the property runs no risk in being entangled in passing through my hands, I thought that I could do it, and so I did, and the next day I had the final transfer made over to you. Before I signed the transfer to you, I signed the Mortgage for Mr. Lloyd.

Messrs Gartland & Sourin extend to you sincere regards, and I unite with them to beg you to accept my own, as also those of my brother, who is much pleased at your kind remembrance.

Your respectful and ever devoted servant

M. A. FRENAYE

[P. S.]

The Theology for Calenta  
has been sent

#### XXIV

[Original French]

PHILADELPHIA JULY 28 1840

*Monseig'r. F. P. Kenrick*

*Monseigneur*

I make haste to answer the first letter with which you have honored me, and I addressed my former one to Beaver. Later I received your second dated the 20<sup>th</sup> of this month, and I have taken careful account of the \$38 for subscriptions <sup>1</sup> &c. I have credited the \$5 of Mr. Moor for Mr. Fithian, and I have given him the notice of his [Moor's] change of residence, also that of Rev'd. Mr. Cody.

We are awaiting Bishop Hughes today, *to preach on temperance*.<sup>2</sup> I am writing today in order to inform Dr. O'Connor

<sup>1</sup> These *subscriptions* are probably contributions of the Faithful for the support of the new seminary.

<sup>2</sup> Words in italics in English.



of the arrival of Mademoiselle his sister in good health. She is stopping with M. Lopes, who is taking care to follow out her instructions. We shall write to her younger brother to let him know [of her arrival] — Say to him [Dr. O'Connor] that we are pleased at this good news, which will bring pleasure to him.

Accept the assurance of my deep regard

M. A. FRENAYE

[P. S.]

Mgr., your brother has finally left <sup>3</sup> your City (parti de votre Ville) and probably he is now on the ocean.

Addressed

St. James' Church  
West Alexandria  
Pennsylvania

The Bishop's name is torn from the sheet.

## XXV

[Original French]

PHILADELPHIA AUGUST 27, 1840

*Right Rev'd. Dr. Kenrick*

*Reading*

*Monseigneur*

Mr. McDonough of Pittsburg has remitted to me the \$170, which you gave him, also \$339.50 for Mr. Reilly,\* and various

<sup>3</sup> See letter written from Clearfield; *in sacra Visitatione*, July 11, 1840. This letter is in manuscript and has not been printed. It is a formal testimonial of the zeal and work of Peter Richard in the diocese, and grants him permission to follow out his purpose of joining a religious order. This purpose was changed evidently after he reached Rome. Apparently his stay abroad was very short. According to the DIARY he was in Norristown and preached at St. Patrick's, October 4, 1840.—See DIARY, p. 193.

\* Probably Rev. John O'Reilly, Rector of St. Paul's, Pittsburg.

items for the account, of which I have made note. I also gave to Fithian the \$18, which will appear in the Gazette of tomorrow.

We look forward with pleasure for your return to St. John's.

Since you went away the committee which you appointed, has been occupied in devising means to extend the two mortgages of \$5250 on the church and \$4500 on the house. It was this day, in a meeting of the pewholders, that they agreed to raise the pew rents  $33\frac{1}{3}$  percent for a period of seven years. That is quite satisfactory to us.

Doctor O'Connor is here with me, and asks me to give you his kind regards, also Messrs Gartland & Sourin.

I unite with them in asking you to receive my respectful homage

M. A. FRENAYE

Addressed

Right Rev'd. Dr. Kenrick  
Care of Rev'd. F. Marshall  
Reading  
Pennsylv<sup>a</sup>.

## XXVI

[Original French]

PHILADELPHIA OCTOBER 20 1840

*Right Rev'd. Bishop Kenrick*  
*Carbondale*

*Monseigneur*

You are now on the point of returning to Philad'a., and all during your absence we have left you again without news from Philadelphia. Every day, I can assure you, I had the thought, but put it off, thinking that the next day would bring something [worth while].

We have received some letters for you, but none that have the stamp of Rome or of France. There is one from Ireland, the others are from this country.

Bishop Hughes has promised us a charity sermon for our orphans for the day of All Saints. You will have returned then. Rev'd. Mr. McMahon sailed this morning, under [command of] Captain Mierken. The Rev'd. Mr. Lalumiere is with us here all the time. He is collecting, but succeeds not so well as the Ladies from Brownsville. Mr. Hare has taken an important step. He has just made his first Communion at St. Joseph's, and very soon he will marry Mademoiselle Depestre.

Will you as well as Monsieur your brother receive the assurance of my profound respect

M. A. FRENAYE

[P. S.]

Dr. O'Connor received a letter  
from you this morning.

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. H. Fitzsimmons  
Carbondale  
Pennsylvania.

XXVII

[Original French]

PHILADELPHIA JUNE 20 1842

*Monseigneur Kenrick*  
*Conewago*

*Monseigneur*

No. 42 of the Annals announces the apportionment [of funds] for this year.

The figures are   Fr. 19.680 for Philad'a.  
                           "   44.280   "   New York  
                           "   56.580   "   St. Louis  
                           "   44.580   "   Vincennes  
                           "   46.538   "   Louisville  
                           "   41.820   "   Cincinnati  
                                   &c. &c. &c.

Nothing for Liberia.

I have thought that I ought to write to Monseig'r. Hughes. I am saying to him that you are away, and that I am writing without consulting you, or any one else. I observe to him that he gets 44280, and you 19680, and nothing for Liberia. I remind him that the Holy See has committed the care of this mission [Liberia] to him conjointly with yourself. [I ask] if he does not think it just to reëmburse you by sharing the apportionments advanced. Moreover I ask his advice upon the drafts which may come from Mr. Kelly — Am I to send them to him, or let them be protested?

We have nothing new. I have made known the good fortune [56580 francs] to his lordship your brother.

Accept the assurance of my sincere regard

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
 Church of the Sacred Heart  
 Conewago  
 Adams Co. Pennsylv'a.

XXVIII

[Original French]

PHILADELPHIA JULY 5 1842

*Monseigneur*

Rev'd. Mr. Gartland received the letter with which you honored him. He is unwell, and is now in bed. I also am not

well these days; but I have left the bed and keep to my room. The Doctor treats me for an affection of the liver. Mr. Gartland is today weaker than I. But he will soon be strong again — I was not mistaken [in my last letter?]. The allotment of the Propagation for 1842 is right. But when I wrote to you I had read only the list of distributions. Later I saw in the Preface a good reference to the Liberia Mission, and in a note I observed that they have a good balance remaining in the Treasury; they are going, therefore, to make a *second* distribution for 1842. From this I have taken new hope. Dr. Barron will be there [for the second distribution?]. In France they call that Mission *Mission de la Guinie*. The *Ami de la Religion* speaks of it as *important*.

Will you give my respects to the Rev'd. Mr. Hayden [Heyden] & accept my own respectful homage.\*

[P. S.]

Mr Brasier, the father, is very ill  
R. Mr. Sourin went to give him  
the Sacraments this afternoon.

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. Mr. Hayden  
Bedford  
Bedford Co. Pennsylvania.

## XXIX

[Original French]

PHILADELPHIA JULY 11 1842

*Monseig'r. Kenrick*  
*Blairsville*

*Monseigneur*

Rev'd. Mr. Gartland remains sick in bed. His temperature

\* This letter is not signed, but there can be no reasonable doubt of genuinity. The handwriting and the subject-matter are Frenaye's.

(fièvre) has been quite serious: It is bilious remittent, and is now better. There is no reason for further alarm. As for myself, I am kept constantly in the house on account of the effect<sup>1</sup> produced by the mercury. But I believe that I shall be free about Sunday.

I have received a letter from Monseigneur your brother dated June 29. He was well, and had just returned from a mission among the Indians, and is going again on another. There is nothing new. The service yesterday, Sunday, was as usual.<sup>2</sup>

Accept the assurance of my regard

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. J. H. Stillinger  
Blairsville  
Indiana Co. Pennsylv<sup>a</sup>

XXX

[Original French]

PHILADELPHIA JULY 12 1842

*Monseigneur*

Rev'd. Mr. Gartland is still sick in bed. For three days there has been no change. I begin to believe that I will be out of the house before him. I am sending you a letter from Monsieur, the Abbé. I received the letter with which you honored me from Bedford, and I have made the request of Mr. Brown<sup>1</sup> for the Letter of Credit—Rev'd. Mr. O'Connor does not know conditions [financial] at the Seminary. It seems to

<sup>1</sup> par la salivation.

<sup>2</sup> Probably reassuring by reason of Father Gartland's illness.

<sup>1</sup> Probably Mr. James Brown, a student at Rome.—See Letters XLVIII and XLIX below.



me that he ought to return that amount to you. Here is the standing of the Seminary funds

Balance due to the Treasurer .....	\$1000
owing to the Redemptionists .....	1000
owing to the Liberia Mission .....	1700

You are expecting from France 19,000 (francs?) There is not a cent to pay the \$400,<sup>2</sup> which Dr. O'Connor asks of you. Now, as to the expenses of the Seminary, are they to be paid by the Subscriptions [contributions subscribed]?

I have the honor to be your  
respectful servant

M. A. FRENAYE

[P. S.]

Bishop Dubois has just arrived. Our housemaid is sick. I do not know how we can avoid offending the Monseigneur <sup>3</sup>

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. J. A. Stillinger  
*Blairsville*  
Indiana Co. Pennsylv'a.

XXXI

[Original French]

PHILADELPHIA JULY 18 1842

*Monseigneur*

I have a letter from Monseigneur, your brother, dated the fifth of this month. He has just returned from a long mission [visitation]. He was to leave [again] the following day for Galena. He had counted on being away one month. [But]

<sup>2</sup> This probably was for maintenance of Mr. Brown at Rome.

<sup>3</sup> With three persons sick at St. John's Rectory.

only four days after he left, the steamboat, which he boarded above St. Louis, met with an accident.

The illness of Mr. Gartland is continuing. He still remains in bed. The character of the fever is not changed. With that [however] he is improved. Two Doctors have visited him, and both give the assurance that there is no danger. I was out of the house for the first time this day. I went as far as the doctor's.

I have followed your instructions, and sent to Cork the Letter of Credit for \$400 —  $2\frac{1}{2}$  per cent commission — I had the honor of speaking to you of this in my letter to Blairsville. In the mean time I have written to Dr. O'Connor, and advised him that when the draft is presented, I can pay it only by drawing on borrowed funds. I gave him the actual condition of the resources of the Seminary. I have made it clear that the 19,000 francs which you expect from France are already expended, and that you have nothing left to pay the \$400. Moreover the subscriptions [contributions subscribed] have shrunk. Will they pay running expenses? The rest of the diocese *follows the example of Pittsburg*.<sup>1</sup> No one is remitting; and I conclude by representing to our dear friend that the best way is to say nothing, and to give you the means [vous fournise les moyens de payer] to pay the \$400.<sup>2</sup>

We have just lost one of our Seminarians, Mr. Burke, one of those brought by Dr. Barron. Dysentery was the trouble. The Lazarists regret the loss very much. He died about an hour ago. He was thoroughly resigned, and without a thought of this world.

Will you present my sincere regards to Dr. O'Connor. He will pardon the liberty I have taken in setting forth to him our poverty, and in asking him to make restitution.

<sup>1</sup> Underscored in the manuscript.

<sup>2</sup> The figure here is 410: probably a slip, as above references are all 400, or perhaps this is 400 plus  $2\frac{1}{2}$  percent.

The Rev'd. Messrs Gartland and Balfe offer you their respectful homage, and it is with the same sentiments that I have the honor to be

Your ever devoted humble serv't.

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Care of Very Rev'd. Dr. O'connor  
St. Paul's Church  
Pittsburg  
Pennsylvania.

XXXII

[Original French]

PHILADELPHIA JULY 21 1842

*Monseig'r Kenrick*  
*Pittsburg*

*Monseigneur*

Rev'd. Mr. Gartland is much improved, though he still remains in bed. I am beginning to go out, but I am very weak in the legs [*sur mes jambes*].

It appears that the order given by Dr. Barron to the Rev'd. Mr. Williamson will be above \$500 as we figured at the time of his going away. The Rev'd. Mr. Williamson has written to me, asking me to send him \$600; and he does not say whether that is all. I have limited him to \$500. If his reckoning is wrong, the intention is right. In the meantime in order to pay I will need your authorization. It will be necessary to borrow the whole amount. I have written to Bishop Hughes this morning, asking him to let us have that sum. I do not know whether he can do this. Will you answer as soon as possible? For the \$500 which Monseig'r. Rosati left in the hands of Mr. Starr, and which is now reduced to \$340, Monseig'r. your brother drew \$500 in the beginning. When, returning from

his long mission [visitation], he found my letter, in which I tell him that the \$500 has been reduced to \$340, instead of seeing that he had drawn \$160 too much, he took it to be a second remittance, and has drawn his \$340. This mistake has lowered our available funds to the amount of \$500, and he cannot reimburse us before the famous Mr. Benoist, his banker returns from France. Thus the wealth, in which Bishop Rosati trusted so much, *is going to fail!*<sup>1</sup> Will you permit me to remind you of the necessity of speaking to Dr. O'Connor, and have him forward the money to pay the draft of \$400? Will you speak to him kindly of the little balance that we have altogether. I see myself pressed on every side.

Mr. Timon has written from Louisville to urge the building of a Chapel for the Seminary. He says that he subscribes for that purpose *his allowance*<sup>2</sup> for this year, and that he will ask from France the authorization to give the same amount the coming year. When you return we shall see how the funds stand.

Half the young men from the Seminary have gone to Wilmington, and the other [half] to Mr. Durney's<sup>3</sup>

<sup>1</sup> *Vient de Manquer!*—underscored in MS.

<sup>2</sup> Words in italics written in English.

<sup>3</sup> Probably the home of Mr. John Durney near Montgomeryville in Montgomery County. See Bishop Kenrick's DIARY, p. 197. There was a private chapel in this home, where the Bishop celebrated Mass, Oct. 30, 1840. The Durneys were one of the old Catholic families of Philadelphia. The father of John Durney (Michael) was born in Ireland in 1752, learned the baker's trade in Dublin, in a shop owned by the father of Matthew Carey. He came to Philadelphia before the war for Independence, and established himself as a cracker baker. The Durney Bakery was at Second and Shippen (now Bainbridge) streets. John Durney was born in Philadelphia, and baptized by Father Farmer, Jan. 23, 1784 (date of birth is not given in the register). He married Anna Maria Ott, and was father of seven children—Michael, Tobias, Margaret, Paul, Robert, Austin and John J. Michael and Robert studied medicine and graduated M.D. from University of Pennsylvania. Austin studied for the priesthood, and died in Paris a subdeacon. Tobias was



My regards to Dr. O'Connor

I have the honor to be, with the most profound respect,

Your very humble servant

M. A. FRENAYE

[P. S.]

Mr. Timon does not speak of the \$500 which you promised him when he went away. This amount is already paid.

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. Dr. O'Connor  
St. Paul's Church  
Pittsburg  
Pennsylv'a.

XXXIII

[Original French]

PHILADELPHIA JULY 24 1842

*Monseig'r. Kenrick*  
*Erie*

*Monseigneur*

You will be pleased to know that the Rev'd. Mr. Gartland is much improved. Yesterday he had a good day, and today (Sunday) he is still better. He has rested quietly some hours ;

for many years organist at old St. Joseph's. He was the father of Sister M. Augustine of Sisters of St. Joseph, Chestnut Hill, and Sister M. Loretto of the Sisters of the Immaculate Heart, West Chester. John Durney was one of the organizers of the Southwark Bank in 1825, and a director to the time of his death in 1847. The *Catholic Herald*, Nov. 11, 1847, gives notice of his death: "Durney, Mr. John, in the 69<sup>th</sup> year of his age at Cecilhurst, Cecil Co. Maryland, the residence of his son Paul J. Durney, where he had gone on a visit. . . . Died of paralysis, Sunday, 31<sup>st</sup> Oct. [1847]."—Notes given by Sister M. Loretto and Francis T. Furey.



and the Doctor has permitted him to take some oysters.<sup>1</sup> There is no more gloom in the house. It is almost a month since he began to complain, about the first of this month. I received the letter with which you honored me from Blairsville. The students of the Seminary are delighted that you have made choice of a place for the *Petit Seminaire*.<sup>2</sup> I have written to Madame Gallitzine<sup>3</sup> to tell her that Brandywine Springs will be at her disposal.

Rev'd. Mr. Gartland has been too weak to take the charge of your letters, and give you an account of them. He requests me to ask you to transfer [the charge] to R'd. Mr. Barbelain.<sup>4</sup> Rev'd. Mr. Carter has returned from Canada. He is not well. I believe that he has been in bed all day (this day). I have written to M., the Abbé that he will have to wait until you return.

Be assured of my profound respect

M. A. FRENAYE<sup>5</sup>

### XXXIV

[Original French]

PHILADELPHIA JULY 28 1842

*Right Rev'd. Bishop Kenrick*

*Erie*

*Monseigneur*

I received the letter with which you honor me from Pitts-

<sup>1</sup> Rather unusual diet for a sick man (?).

<sup>2</sup> See Bishop Kenrick's DIARY, entry of July 14, 1842, p. 210. See also Letter XXXVII below.

<sup>3</sup> This is also the Lady's own spelling of her name. In a letter to Mr. Frenaye from McSherrystown, 7-8<sup>br</sup>, 1843, she signs herself, E. Gallitzine—S. C. J.—See note on Madam Gallitzine under Letter LXX.

<sup>4</sup> Probably Rev. Felix Barbelin, S.J.

<sup>5</sup> There is no address on this letter, and no postmark, nor remains of sealing-wax, though it was evidently *folded* for sealing, as the others are. It may have been enclosed in another sheet or carried by a messenger.



burg, and I am writing today by the *steamer*<sup>1</sup> to the Rev'd. Justin McCarthy at MALLOW to ask him to draw<sup>2</sup> the letter addressed to CORK.

Do not be uneasy, we shall be able to meet all our obligations. Means will not be wanting for anything that YOU wish to undertake. I had the purpose to speak of the *Seminary funds* only, which are as I have represented them. I thought thus to do you a service in giving you a letter which you could show to Dr. O'Connor.

I am writing this day to the Rev'd. Mr. Williamson, who will acknowledge all his obligations.

R'd. Mr. Gartland has been well enough today to come up to my room. Rev. Mr. Barbelain [Barbelin] has the charge of your letters.

Accept the assurance of my respect

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. P. Steinbacher  
Erie  
Erie Co.      Pennsylv'a.

XXXV

[Original French]

PHILADELPHIA AUGUST 5 1842

*Monseigneur*

You must have heard of the death of the Duke of Orleans. In New York, at St. Patrick's there was an elaborate memorial service. Bishop Dubois officiated, and R'd. Mr. Pise preached. When Bishop Hughes returned (he had been away), he said that *possibly*, if he had been at home, he would have consented; but possibly also he would have refused [the

<sup>1</sup> English.

<sup>2</sup> de faire tirer.

service] ; because [he said] that he did not see, in those who had asked for the Service, any motive of religion. He says, beyond this, that he has seen this prince in the church [at Mass] talking at the time of the Elevation, and not even taking off his coronet! That shows that he had no religion. Now it appears [ill fitting] that he is to have for his funeral all the grand Ceremonies of the Church.

What is Dr. Balfe to do in this case, if the [French] Consul makes a request for a [memorial] Service? The Chancellor spoke to me of it three or four days ago. I tried to turn him off the subject. He was to communicate my observations to M. Picot, who is in New York. If he returns, we will say to him *that we have written to you*. Thus we will gain some time. But if time does not make him forget the thing, if he should come back to push his request, what shall we do? It will be well, perhaps, if you do not answer at all, better than to say that we have been refused. When you return the occasion will have passed.

Will you accept the assurance of my sincere regard.

M. A. FRENAYE

[ P.S.] The clergy in France officiated\* to give him the last anointing and to sprinkle [the body] with Holy Water when it was put in the coffin. At the time of the latest news the funeral had not been held.

### XXXVI

[Original French]

PHILADELPHIA AUGUST <sup>1</sup> 1842

*Monseigneur*

The Rev'd. Mr. Gartland is recovering. He left yesterday

\* The same construction is used for the *anointing* and the *sprinkling* of the subject in the coffin, suggesting, it seems, that there was as much heart in one ceremony as in the other; and on the part of the *clergy*, an official act only.

<sup>1</sup> Date omitted.

to spend some time in the country at the College<sup>2</sup> of Monseig'r. Hughes. I have laid aside several letters for you, which I will send on if I find a good opportunity. One came today from Mr. Choiselat. I recognised the handwriting and knew the stamp, and being convinced that it was from him, I opened it. (I hope that it was not a breach of trust). I expected to find an authorization permitting you to draw at once [on the Society for the Propagation of the Faith]. That letter opened my eyes, and showed me that the report published [in the *Annals*] was for the year 1841. I am ashamed of my mistake, and the view which I took, which prevented my seeing the truth, even after your doubts on the subject. This letter announces only 15960 francs for 1842 [the apportionment for Philadelphia], less than last year. That is bad. It speaks then of Liberia, and says that the Society has taken charge of this new Mission, for which it allows this year a considerable subsidy. This subsidy will be applied to its purpose [the mission] through the intermediary of yourself (de votre Grandeur). You may therefore retain your advance funds. There is no mention of Dr. Barron. The letter is dated July 5. It states that towards the end of the year the time will be fixed when you may draw on the 15960 [francs]. You will then have returned to Philadelphia.

Accept the assurance of my sincere regard

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Church of St. Hippolytus 7 miles  
North of Meadville  
Crawford Co. Pennsylv'a.

<sup>2</sup> This probably was Rose Hill Farm, later Fordham, which was acquired in 1839, after Lafargeville had proved a failure. See Hassard's *Life of Archbishop Hughes*, p. 204; cf. Bayley's *History of the Cath. Church in New York*, p. 117.

## XXXVII

[Original French]

PHILADELPHIA AUGUST 16 1842

*Monseig'r. Kenrick*  
*Clearfield*

*Monseigneur*

Arrangements at Emmitsburg have resulted in the loss to us of Sister Aloysius.<sup>1</sup> They asked me to go to Baltimore to represent to the Superior the reasons for having her retained here. The journey has left me tired and sick, and therefore unable to write you at Shippensville. I am still weak, and have not fully recovered. Mr. Gartland is regaining his strength quite evidently. He has not yet returned from the College of Monseig'r Hughes. The Rev'd. Mr. O'Dwyer of St. Augustine's thinks that the occasion of the illness of Mr. Gartland may have been the fact that he did not take care of his head at the time of the procession. When he [Father O'Dwyer] observed this, Mr. Gartland admitted that it could have been an aggravating cause [at most], as he was not well before the procession, though not in bed. He had taken medicine that morning, and had determined not to go to the procession, but was unable to resist when the time came. Then, when it was very warm and his head was aching, he did open his umbrella, and remained thus protected. He surely had the beginning (*Le Germe*) of his illness, he had been complaining for several days, but the heat of the day naturally aggravated the disorder.

I received your letter from Mercer of the fourth of this month. But it is only today that I have begun to do anything since my return from Baltimore. Tomorrow I shall attend to all your commissions. Some parcels have come from France, no letter from Mr. Barron. I have a letter from Mr. Choiselat in which he authorises me to draw on him for 12000 francs in favor of Monseig'r. your brother. This is money which

<sup>1</sup> *Catholic Directory*, 1842, p. 82, gives Sister Aloysia as the Sister in charge of St. John's Male Orphan Asylum, Philadelphia.

Monseig'r. Rosati left for him. Tomorrow I shall write to New York to negotiate the draft, and send advice to St. Louis. He [Choiselat] speaks to me of the work of the Propagation of the Faith, and appears very solicitous to have you make efforts to establish it in Philadelphia, as it has been established in New Orleans and St. Louis. That would be very difficult.

Half the seminarians who were at Wilmington have returned. The others will remain fifteen days more with Mr. Durney. Mr Maller<sup>2</sup> has come from Pottsville. He says that they are building an Asylum for protestant orphans near the Catholic church, that the venture is failing, that Mr. Maginniss offers to arrange, without saying a word about it [to the Asylum builders probably] for a Seminary, if you wish to give up Youngstown,<sup>3</sup> where it appears to him [Father Maginnis, I think] that all you do will be lost to you when they divide the diocese. Mr. Maller observed that Pottsville being of easy approach, would be within reach of the territory [homes] of the Seminarians of Philad'a., where one [friends] could see the young men when sick or indisposed. But you, when you pass through Pottsville can speak to Mr. Maginnis about this.

The Superior of the Sacred Heart<sup>4</sup> at New York came to Philad'a. today. She is going tomorrow to visit Wilmington, with Mr. & Mrs. Bousquet.

Have the assurance of my deep regard

M. A. FRENAYE

<sup>2</sup> Rev. Mariano Maller, C. M. Rector of the Seminary, 1841 to 1847.

<sup>3</sup> See Bishop Kenrick's DIARY, entry July 14, 1842, p. 210. The Theodore Browsers Foundation near Youngstown was then being thought of as a seminary.

<sup>4</sup> The first foundation of the Ladies of the Sacred Heart was made in New York in 1841. Madam Gallitzine as Visitor for the American Communities, and Madam Hardey, the Local Superior, were both apparently resident in New York at this time.—See Madam Gallitzine's reference to the Bousquets below, Letter LXXI.



[P. S.] Mr. Picot has called, and I told him for Mr. Balfe, that we can do nothing at St. John's without your permission. I told him that he might try at St. Mary's, St. Joseph's or St. Augustine's.<sup>5</sup> At Boston they had a city celebration in the hope of having a French line of *Steam Packets* which is to be established. Monseigneur of Boston was there officially with all his clergy.

Addressed

Right Rev'd. Bishop Kenrick  
Church of St. Francis of Assisi  
Care of Rev'd. P. Nugent  
Clearfield  
Clearfield Co. Pennsylv'a.

### XXXVIII

[Original French]

PHILADELPHIA AUGUST 20 1842

*Monseigneur*

My last letter was addressed to Clearfield— Since that I have been honored by yours of the tenth of this month. I have given to Fithian the continuation of [the order] of your visitation, I also paid him the \$9.50

The Catechisms received for<sup>1</sup> the R'd. Mr. Steinbacher

<sup>5</sup> Evidently for the memorial services in honor of the Duke of Orleans.

<sup>1</sup> I cannot be sure whether the word is written *par* or *pour*. In the *Directory* of 1842 the Rev. Peter Steinbacher was located at the Church of St. Mary Immaculate, Erie. The Catechisms, therefore, would naturally be charged to the account of Dr. O'Connor, Vicar General for the Western District. But at the same time Nicholas Steinbacher, S. J., was at Reading. It is not improbable that these "Catechisms" were the German text, gotten *through* the Rev. Nicholas Steinbacher for the German parish in Erie.



[Steinbacher] ought, as you say, to be put on the account of Dr. O'Connor. The Rev'd. Mr. Gartland has fully recovered. We expect him to return next Tuesday.

The Rev'd. Mr. Maller has returned from Pottsville, and he gives preference decidedly to the place of which I spoke to you in my last letter [Pottsville], for a *Petit Seminaire*, over the choice of Youngstown, which would be moreover [when the see is divided] outside your diocese. He thinks it also too far out. He says that the facility of approach to Pottsville would make that place a [desirable] summer<sup>2</sup> house for the Philadelphia Seminary — But you will see when you pass through Pottsville.

In accordance with the permission which you gave us, the Service for the Duke of Orleans will be held next Tuesday, the feast of St. Louis. The R'd. Mr. Maller will officiate, and Dr. Moriarti [Moriarty] will preach. M. Picot, as Consul for the time, has attended to the invitations.

I received a letter from Monseig'r. Rosati, dated Rome, July 4. He is waiting for [the documents of] his commission to Hayti, which are not prepared.

The French church in New York will be opened for the first time tomorrow, Sunday. The Rev'd. M. Raymond de B<sup>r</sup> will preach on the occasion. Be assured of my profound respect

M. A. FRENAYE

[P. S.] St. Patrick's<sup>3</sup> was to have been opened tomorrow, but they could not have it altogether ready. It will be opened, therefore, eight days from tomorrow.

<sup>2</sup> *Maison de Campagne*.

<sup>3</sup> Reference is evidently to St. Patrick's church, Twentieth and Locust streets. The church was blessed, December 5, 1842.—See DIARY, p. 201.

I shall give to Monseig'r., your brother, the news from Monseig'r. Rosati.

Addressed

Right Rev'd. Bishop Kenrick  
Care of the Rev'd. Patrick Nugent  
Bellefonte  
Centre Co. Pennsylv'a.

XXXIX

[Original French]

PHILADELPHIA AUGUST 25 1842

*Monseig'r. Kenrick*  
*Milton*

*Monseigneur*

Some parcels have arrived from France, and we have no letter from Dr. Barron, and the *Ami de la Religion* has no account of him. The Rev'd. Mr. Gartland has returned from New York. He has fully recovered. He celebrated the Mass this morning for the Duke of Orleans. Everything passed off well. The entire church (excepting the galleries) was filled with the invited guests — Dr. Moriarti [Moriarty] preached very well for the occasion. He commanded the attention thoroughly of his hearers, who were for the most part protestants. When they went away,<sup>1</sup> they could say among themselves that Catholics have good reasons to line up in support of their belief on the doctrine of Purgatory. The audience was perfectly well behaved. We could desire nothing better. The crowds outside, of those who could not get in, withdrew quietly. The papers will have an account of it. I have handed over all your letters to Mr. Gartland, who is [now] working on them.

Be assured of my profound respect

M. A. FRENAYE

<sup>1</sup> *En sortant ils ont du se dire entr'eux.*

[P. S.] August 26

Dr. Barron <sup>2</sup> has arrived [reached Lyons?]. We have been assured of this by Mr. Choiselat, who writes to me [qui me l'annoncé]. He says that he has seen him. The Consul at Lyons has written to you also to authorize you to draw the 15960 [francs] for the Liberia Mission. As you will return now soon, I think it will be better to wait, and let you take up the drafts, which might be mislaid. Dr. Barrom must have reached Lyons immediately after the date of your letter.

Addressed

Right Rev'd. Bishop Kenrick  
Care of Rev'd. D. Magorien  
St. Joseph's Church  
Milton  
Northumberland Co. Pennsylv'a.

XL

[Original French]

PHILADELPHIA MAY 13 [1843]

*Monseigneur*

I have just received a letter from Monsieur, the Abbé Brascac dated Paris, April 9. H says — " Monseigneur Rosati has arrived in this city sick. He has had a hemorrhage [crachement du sang]. He is now convalescent. But the doctors say that it will be some time yet before he can leave. It may be not in time for the assembling of the Council [of Baltimore]. He hopes now to be there towards the close of the council, before the Fathers leave [Baltimore]. He wants me to go with him. We shall leave Liverpool by steamer May 4." \*

<sup>2</sup> Barron left Philadelphia, Dec. 9, 1841, for the African missions; remained four months at Cape Palmas; returned to Philadelphia, June 3, 1842; left again for France, June 14.—See DIARY, under above dates.

\* Bishop Rosati did not return; instead his illness [bleeding from the lungs apparently] grew more serious. He returned to Rome, and died there Sept. 25, 1843.

I have thought it well to send you this news, in order to let you communicate it to Monseigneur your brother, to whom I will ask you to give my regards. Accept also the assurance of like sentiment for yourself.

Your very respectful and devoted servant

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Care of the most Rev'd. Archbishop  
of *Baltimore*

[Paid] 12

XLI

[Original French]

NEW YORK JANUARY 25 1844

*Monseigneur*

I received the letter with which you honor me, and I hope to be in Philad'a. in time to accept the draft of Monseig'r., your brother. I shall leave here Saturday morning by the line at nine o'clock.

I could, [if I were] in Philad'a. get a draft of \$30 for John Gaghan. I have no call here to go out to get it. I remain constantly <sup>1</sup> at *home*. I have not gone out at all.<sup>2</sup> My only desire is to get away Saturday.

Tomorrow, Friday, I shall go to the College.<sup>3</sup> It is Monseig'r. Hughes' desire that I take a look over the books <sup>4</sup> to see if they are in right order, and if there is any improvement to be suggested. That can be done during this visit.

Receive the assurance of my profound respect.

M. A. FRENAYE

<sup>1</sup> Italicized word written in English.

<sup>2</sup> *Je ne suis pas sorti pour aller nullepart.*

<sup>3</sup> Probably the new Rose Hill Farm Seminary. See Letter XXXVI.

<sup>4</sup> Books, probably the accounts.

[P. S.] I believe that Carey is the man to get <sup>5</sup> the Dublin Review most satisfactorily. After speaking with him [Carey] I was able to write to Casserly to discontinue the Orthodox Journal of London. Carey orders it [probably, is *responsible* for the delivery of the Dublin Review].

Addressed

Right Rev'd. Dr. Kenrick  
Bishop of  
Philadelphia

Postmark  
New York  
Jan  
25

Postage marked  
12

## XLII

[Original English]

[1844] \*

MAY 11 ½ PAST 4 O'CLOCK  
IN THE MORNING

*Right R'd. Sir*

We remained quiet all night at St. John's, and, I believe, at all the other churches, as we had no report from them. At St Philip's there was a strong demonstration by the mob, so as to induce the commanding officer to send to the arsenal for a field piece, but no fire took place. The mob retired

Very respectfully

M. A. FRENAYE

Addressed

Right Rev'd. Dr. Kenrick

<sup>5</sup> pour faire venir.

\* The year has been left out in the dating of this letter. But there can be no doubt, it was 1844, during the Riots, and three days after the burning of St. Michael's and St. Augustine's. The letter was evidently carried by a messenger; and probably the Bishop was that day (May 11, 1844) at Ivy Mills, at the home of Mr. James Willcox.

In his DIARY the Bishop, referring to these days, says: "During

## XLIII

[Original English]

PHILADELPHIA MAY 10 1844

*Right Rev'd. F. P. Kenrick**Right R'd. Sir*

It is now six o'clock [in the morning]. I do not know when the Mail goes where you are. All seems quiet. We have plenty, abundance of the Military everywhere in town & our full share for the protection of St. John's.

All the public papers speak as they ought, &c. The spirit of the times is the very best on the subject. Chandler's timidity is remarkable.\*

I do not know how to direct my letter. I am going to Mr. Wilcox's store myself to inquire, & every day, at the last minute allowed for writing, I shall make it my duty to give

the days that followed numerous attempts were made to burn this church [St. John's], also St. Mary's and St. Philip's. It was the design of many to burn every [Catholic] church in the city. Threats were made also against the priests, who on this account wore no clerical dress, remained in hiding, or went out of the city. Fright and dread paralyzed the community [Catholic]: no one could feel secure: every one feared the fire, and destruction for his own home.

"I remained over night once with Mr. Ewing and again with Mr. Lopez; and when the peril seemed imminent, I had in mind to go [for asylum] to Mr. Stephen Tyng, an Episcopalian clergyman, who is reputed to be very unfriendly to us. However I did not go. Instead I went with Mr. James Wilcox out of the city, and remained over night in his home twice" (p 223).

The letter was evidently folded and sealed with wax as usual at the time, but there is no postmark. Probably the messenger knew where to find the Bishop. St. John's evidently was considered not safe for the clergy.

\* Joseph R. Chandler was hardly of a timid temperament. Probably the allusion is to silence, which under conditions was judged the way of prudence.



you the information of the preceding 24 hours. The general opinion is that for the present all danger is over— I have delivered the keys of the Seminary and Asylum into the hands of the Mayor. Last night for the first time the Seminary was well guarded— If they are destroyed, the City will have to pay. Rev'd. Mr. Gartland went to New York this morning. Yesterday we removed everything. Had we not done it, I would not do it [now].

Very respectfully

M. A. FRENAYE

[P. S.] Your recommendation to keep our churches closed, Mr. Hare told me, humbles the high American boasted tolerance.

Addressed

Right Rev'd. Dr. Kenrick

XLIV

[Original French]

PHILADELPHIA SEPT. 9 1844

*Monseigneur F. P. Kenrick*

*McSherrystown*

*Monseigneur*

I have the honor to send you here enclosed the letter for which you ask me. I have taken care of the key of your safe. I have taken it up to my own room, and put it in my desk. Yesterday, Sunday, the feast of the Nativity of the Blessed Virgin, Mr. O'Dwyer of St. Augustine's gave us a very good sermon on the occasion of the feast.

The city is quiet

If Mr. Keenan has gone with you to McSherrystown, will you tell him that I have received his Ostensorium, and that I will send it tomorrow to Lancaster. I will write to him there

[at Lancaster] soon to get his orders. If he is with you, ask him to send me word.

Be assured of my sincere regard

M. A. FREYAYE

[P. S.] There are no letters in the mail.

Addressed

Right Rev'd. Dr. Kenrick  
McSherry's town  
Adams Co. Pennsylv'a.

XLV

[Original French]

PHILADELPHIA APRIL 7<sup>1</sup> 1845

*Monseig'r. Kenrick*

*Monseigneur*

I received the two letters with which you honor me from New York. Your instructions and directions will be carefully followed. Before I knew that you wish to have letters from Rome given to Rev'd. Mr. Maller, there was one from Monseig'r. Barron, which was opened by the Rev'd. Mr. G.[artland]. This I immediately sent by mail to the address of Monseig'r. Fenwick in Boston. I am going to write to ask him to send it to you in Paris by the first steamer.

Monseig'r. Barron tells you [in the above letter] that he is to leave Rome after Easter to return to the United States by way of England. You probably will have met him before my letter reaches you.

We have nothing new to communicate.

<sup>1</sup> This letter is addressed (see address below) to Paris. The Bishop left Philadelphia, March 29, 1845, together with Rt. Rev. John Odin, Vicar Apostolic of Texas, to visit Europe and Rome. He returned, reaching New York July 4, 1845.—See DIARY, pp. 230-233.

It is with some little hesitancy that I ask you, as also Monseig'r. Odin, to pass by the way of Auvergne on your way to Lyons. I am fully aware of my indiscretion, perhaps, or rather presumption. It will be a great honor to my family, simple country people, without any rank in the world; but I cannot resist the desire to give this pleasure to my people,<sup>2</sup> who are dear to me.

Will you accept, also Monseig'r. Odin, the assurance of my sincere regard.

M. A. FRENAYE

[P. S.]

Two letters from my friends in St. Louis say that Monseig'r., your brother is in good health

Addressed

Monseigneur Kenrick  
Bishop of Philadelphia—United States  
at the Seminary of St. Sulpice

*By Havre Packet*

PARIS

On the obverse side of the sheet folded is written:—

Monsieur le Supérieur le Supérieur du Séminaire de St. Sulpice est respectueusement prié de vouloir bien recevoir cette lettre pour la remettre à Monseigneur Kenrick à son passage par Paris.

The letter is post-marked — Philadelphia, April 7 — Again: Outre-mer 29 Avril—'45—Havre.

<sup>2</sup> Returning from Rome, the Bishop makes the following entry in his Diary, 1845: "May the twenty-eighth day . . . I stopped several hours with the Lady de Vaure, the sister of M. A. Frenaye, in the town of Riom. Thence going to Paris, I arrived there the seventh day of June." (p. 232).

## XLVI

[Original French]

PHILADELPHIA AUGUST 30 1845

*Monseig'r. Kenrick*  
*Towanda*

*Monseigneur*

I received the letter with which you honor me from Lewis-town,<sup>1</sup> and I have taken care to give to McGrath the Catalogue of Mr. Chapman, to have him [McGrath] watch for the sale of the works [ouvrages] which you have marked.

Mr. Maller wrote you yesterday, and addressed his letter to Milton.

We learn with pleasure that the heat has not weakened you. It has been very severe here. [bien forte]. Your priests are all well. Messrs Gartland & Sourin are at their post. They send you sincere regard. Mr. Carter has returned to St. Mary's. Mr. Vespré has left us. He is recalled to Georgetown. Miss Scott has just died.<sup>2</sup> Nothing new from Monseig'r., your brother. It has not rained in the West, as it has rained here with us. The Ohio is said to be very low. Monseig'r. Chabrat has returned from France. He remained only a few hours in our city. It is probable that Monseig'r. De la Hailandiere arrived in New York yesterday. The packet on which he was to have sailed has entered New York.

Accept the assurance of my respect

M. A. FRENAYE

<sup>1</sup> After returning from Europe, the Bishop began the fourteenth visitation of the diocese. The route followed, according to the DIARY, pp. 234-235, was by way of Reading to Lebanon, Harrisburg, Lewis-town, Bellefonte, Milton, Danville, Bloomsburg, St. Basil's near Loyalsock [Dushore], Towanda, where he blessed the church of SS. Peter and Paul, Sept. 5.

<sup>2</sup> Virginia Scott, daughter of Gen. Winfield Scott, in religion Sister Mary Emanuel, died in the Visitation Convent, Georgetown, Aug. 29, 1845.

[P. S.]

I have just received a second letter from my sister<sup>2</sup>  
and from her daughter. Both express deep feelings  
of regard for you

Addressed

Right Rev'd. Bishop Kenrick

marked with stamp,  
the first.

(5)

Towanda  
Pennsylv'a.

{ post-marked  
PHILADELPHIA  
Sept.  
I

## XLVII

[Original French]

PHILADELPHIA JULY 24 1846

*Monseig'r. F. P. Kenrick*  
*Columbia*

*Monseigneur*

I received the letter with which you honor me. The observation which you make, is quite just. I should have given you some account [des nouvelles] of the meeting. I myself thought of it several times; and each time I felt that it was my duty.

The day was very hot [horriblement chaud]: Not many at Mass; at Vespers, almost no one; at the meeting, *a thin attendance*.<sup>1</sup> There was much talk; every one had his own plan; they came to adjournment and did nothing. The difficulty of making a report of it, which was shared also by Mr. Gartland, will account for my silence, and also that of the Catholic Herald. We shall have another meeting next Sunday; and, when you return we shall have something more definite to present, something tangible.

<sup>2</sup> Probably Madame de Vaure of Riom.—See Letter XLV above.

<sup>1</sup> Words in italics written in English.

The plan which seems to be most acceptable is this:—

To make a list of one hundred or one-hundred-and fifty persons of good-standing, among those who are known to have money;<sup>2</sup> to address to them a circular signed by yourself or your secretary in your name; to invite them to conference, where the proposition will be made to them that they act as Managers, leaving to them the care of choosing their own solicitors, *each endeavoring to collect \$1000 for each Manager.*<sup>3</sup>

Probably there will be a consideration of this plan at the meeting of [next] Sunday. They will say that the amount *wanted* is too great to put the burden of collecting it on the clergy, they having their own obligations; hence the urgent necessity of enrolling our leading laymen, to make them the active agents in the work.

Everything is in readiness for the [memorial] Service for the Pope,<sup>4</sup> and all arrangement have been made with the [French] Consul.

Be assured of my profound respect

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Columbia  
Pennsylvania

---

The Post Master at Columbia is respectfully requested to send this letter on Sunday to St. Peter's Church, where the Bishop will be officiating.

<sup>2</sup> que l'on croit les plus independantes in Money matters.

<sup>3</sup> Italicized words written out in English.

<sup>4</sup> Gregory XVI, who died June 9, 1846.



XLVIII <sup>1</sup>

[Original French]

PHILADELPHIA JUNE 1 1847

*Monseigneur*

Since your departure I have nothing but the two letters here enclosed.

There is no news. I am seeing to your furniture according to your instructions strictly. Madame Bain <sup>2</sup> will come to you. She will go into the house Tuesday, the fourteenth of this month. That is the day fixed to begin the moving of the furniture.

Be assured of the deep regard with which I have the honor of being

Your very resp. and devoted servant

M. A. FRENAYE

## XLIX

[Original French]

PHILADELPHIA JUNE 15 1847

*Monseig'r. Kenrick*  
*Lancaster*

*Monseigneur*

I have written to the Rev'd. Mr. Keenan to have him watch the departures from Lancaster for Philad'a.; and, if among them he finds someone of his acquaintance, to ask him to come

<sup>1</sup> This letter is only a fragment, one-fourth of the original double folded sheet. The address has been torn off. According to the DIARY, however, the Bishop left the city May twenty-ninth for Reading, visited Lebanon, Harrisburg, Milton, Nippenose Valley, Bellefonte, Lewistown, Lancaster, Columbia, Conewago, Littlestown, York, returning to the city June 23, in the evening, when he occupied, for the first time, the new Cathedral residence.—See DIARY, pp. 242-244.

<sup>2</sup> Madame Bain, probably a housekeeper.

to St. John's and take your letters [to Lancaster]. I have several to be sent to you, among them one from Rome written [addressed] in English. If no one comes, I shall keep them until you return.

Mr. Brown<sup>1</sup> has arrived from Rome *in deep decline*,<sup>2</sup> that is the expression of Dr. Horner. He occupies your room. His family is with him. Your new house will be ready when you return. Madame Davis has requested to furnish the reception room herself. I permitted her to do so. I am taking care of the rest.

During your absence, and without your knowing it (there is the good point), Messrs. Maller and Gartland, acting as Vicars General, and providing for your temporal [affairs], have invited the clergy of the city to a meeting, in which [meeting] the Episcopal Fund<sup>3</sup> was considerably increased by unanimous consent [of the clergy assembled]. The clergy of the country [the out missions] will be advised of this action before your return.

Accept the assurance of my profound respect

M. A. FRENAYE

Addressed

Right Rev'd. Dr. Kenrick	{	{	post marked
Care of Rev'd. Mr. Keenan			Philadelphia
St. Mary's Church			Jun
Lancaster			15
Pennsylvania			5 cts.

<sup>1</sup> Probably James Brown, the student spoken of in Letter XXX.

<sup>2</sup> Words in italics written in English.

<sup>3</sup> See Circular Letter on Episcopal fund, LIX, below, dated May 27, 1842.

L

[Original French]

PHILADELPHIA JUNE 15 1847

*Monseig'r. Kenrick*  
*Lancaster*

*Monseigneur*

I had the honor of writing to you this morning before I received the letter of Rev'd. Mr. Keenan. He directs me to send your letters by mail. I am doing that now.

Since [writing] I have seen Madame Dueving, mother of Madame Starr. She introduced the name of Monsieur Starr; and, much to my surprise, she said to me that he [Mr. Starr] desires greatly to see a Catholic church in Burlington, where he is living now. There is there a large *building*<sup>1</sup> constructed to serve the purposes of an atheneum, which has been a failure. This *building* is for sale. It cost \$6000. Mr. Starr believes it could be bought for \$1500. Judge Jones also desires this. For this, [however], your approval will be necessary, and the promise to send a priest when you can. Moreover the most absolute secrecy [will be necessary] in order that the purchase may be made without a suspicion that it is for the Catholic Church. In that case they would ask more. These ladies will take the burden<sup>2</sup> of the whole affair, and they will collect, then, to help pay the amount. At the present the Anabaptists are occupying it [the building] as a church.

If you think well of this will you let me know the conditions which you lay down, so that I may follow them and avoid error. Understand well, the purchase will be made in your name, and these ladies<sup>3</sup> will do the paying. Madame Starr assures me that there are many Catholics on the Burlington side of the river, who can hardly go to Bristol [to church]. She says that it takes a whole day to go and return. There is

<sup>1</sup> Written in English.<sup>2</sup> se chargeront.<sup>3</sup> ces Mess<sup>ds</sup> payeront.

no ferry. It is necessary to wait for a boat, often one or two hours, then the time to cross, and returning the same. Add to this the crossing of the country between the river and the village [le trajet de voisinage á la ville]. What has decided her husband [Madame Starr's] is that Quakers (he also is a Quaker) have put into his head the purchase of this property.

I beg Mr. Keenan to be assured of my regards.

I have the honor to be

Your very obedient servant

M. A. FRENAYE

[P. S. 1]

Madame Starr will return to the city Saturday. Can you give me an answer immediately in order that I may state to her your decision?

[P. S. 2]. Monseig'r. [the bishop] of Vincennes <sup>4</sup> informs me that his brother, who is traveling in Italy, has written to him that his resignation has been accepted

{ This letter has neither address nor  
traces of sealing wax. It was sent prob-  
ably enclosed in separate cover with the  
letter from Rome, and others mentioned  
above. }

LI

[1847]

[Original French]

PHILADELPHIA SUNDAY [NO DATE] <sup>1</sup>

*Monseig'r. Kenrick*  
*York*

*Monseigneur*

I received the letter with which you honor me from Columbia.

<sup>4</sup> de la Hailandiere. His resignation was accepted this year, 1847, though he lived in France until May 1, 1882.

<sup>1</sup> The date of this letter can be determined approximately by the

The Rev'd. Mr. Brown is drawing near his end steadily. They gave him the Viaticum and the Last Anointing towards the end of the Late Mass, about an hour ago. Madame, his mother is with him.

Madame Davis has furnished better than I would have done. But there is nothing extravagant. The sofa and the chairs are covered with a woolen cloth, and there is no silk. The carpet is nice, but not out of the ordinary. As it is the custom, however, to cover these things, nothing will be seen. The chairs will be covered with a cloth of light-gray, and the carpet with the same, of cotton. There is a beautiful lard-lamp (which will not be needed), but not more beautiful than the one you have. There is a center-table like the one in your sleeping-room [at St. John's], and another of a different make; and also a very small writing desk, nothing extraordinary. Then there are two little candle-sticks like those we have on the altar, silvered<sup>2</sup> in place of being gilded.

She [Madame Davis] came to look over the house, and when she saw that there was no carpet in the dining-room, she said that she would buy one for it. She has sent moreover 12 chairs, plain, but nice. As I bought what is needed, there will be extra [furniture] which will serve when you have visitors. Madame Gonter had the carpet made for your sleeping room.

No one has yet given anything for the chapel. I have thought, with due regard to your own judgment, that the room in the basement, which was used by the Ladies of the Sacred

reference made to Father Brown's serious illness and death, and the circumstances of furnishing and moving into the new house, the Cathedral Residence, on North 18<sup>th</sup> street. The *Ledger*, June 24, 1847, gives the notice of Father Brown's burial at St. John's this morning, ten o'clock. Notice is given of his death: "Yesterday morning at two o'clock [June 23?] of consumption at the residence of the clergy of St. John's church, Thirteenth street, the Rev. James Brown, D.D., son of John and Mary Brown of Manayunk, in the 26<sup>th</sup> year of his age."

<sup>2</sup> Probably white metal instead of brass.



Heart as a dining-room, is too difficult of access. In order to reach it, it is necessary to descend by a stairway narrow and poorly lighted; and this, by awkwardness which is absurd, lands right at the front of the furnace. I have now fitted up for your dining-room, with the approval of Madame Davis, Madame Iturbidé, and everyone whom I consulted, the room which is to the north of the Chapel, the one which one must pass through in order to go out into the garden.

Mr. Starr will be in the city tomorrow, Tuesday. I shall see him. It is my fault that the Catholic Herald did not publish the number confirmed at Reading—Lebanon. You gave me the number. It will appear in the next issue.

Mr. Chandler <sup>3</sup> has sold the Gazette to the *North American* <sup>4</sup> for \$43000 cash. The managers [of the North American?] will have to change their tone if they wish to keep the Catholic patronage of the U. S. [Gazette]. It is said that Mr. Chandler's son will be one of them [the management].

My brother, who is here with me, wishes to acknowledge your kind remembrance of him. He joins with me in asking you to accept

Our very humble respects

M. A. FRENAYE

Addressed

Right Rev'd. Dr. Kenrick  
Care of Rev'd. Mr. Martin  
Pastor of St. Patrick's Church  
Little York  
Pennsylvania

<sup>3</sup> Joseph Ripley Chandler was born in Kingston, Mass., in 1792. His marriage to Mary H. Jones, Catholic, is recorded in the handwriting of Father John Hughes, July 3, 1833, in the Marriage Register of St. John's, Philadelphia. Mr. Chandler was member of Congress, 1845 to 1855; U. S. Minister at Naples 1858 to 186-; Representative at London International Congress in 1872. Died in Philadelphia, July 10, 1880. He was certainly a Catholic during the later years of his life. I have been unable to find the date of his coming into the Church.

<sup>4</sup> Italicized words underscored.



{ Note  
over the Address }

The Post Master at Little York is respectfully requested to send this letter to the Church of St. Patrick on Wednesday—Bishop Kenrick will be there on that day.

APPEND. to Letter L

Written hastily, and in English, on half a double sheet, without date, no address and no introductory, is the following:—

Rev'd. Mr. Brown died this morning at 2 o'clock — buried tomorrow 10 o'clock.

Mrs. Davis, hearing that I was going to cover the furniture sent by her, has sent me a pressing request not to do it until you had seen it.

The gas pipes are not yet in order. I thought that they had been tried [tested] when the building was put up — perhaps they were — depending on this, I gave them my attention too late—& happening to leak, the leaks had to be found out—This is the cause of the delay experienced—

{ No signature, though  
it is certainly Mr.  
Frenaye's hand.

LII

[Original English]

PHILADELPHIA JUNE 24 1847

Rev'd. M.

*Rev'd. dear Sir*

For some years past I have been in the habit of importing Wine warranted to be pure for the use of the Altar; also occasionally Chalices, Ciboriums & other sacred vessels——This year I have had an increased demand for the wine, and I had none left on hand. My intention is to send an order to Bordeaux by the Packet of the 1<sup>st</sup> of August, enclosing at the

same time a bill of exchange, to enable my Correspondents to purchase the Wine of the required quality at the lowest possible price — With this object in view I write this circular to offer my services to the clergy of the Diocese of Philadelphia.

Three boxes of wine will be sufficient annually for one priest. Each box, it is supposed, will cost about four dollars \$4, all charges included, freight, insurance, custom house duty, &c., perhaps a little less, but not more. Consequently all clergymen who will be desirous of procuring pure Wine for use at Mass, will please to make to me a remittance for the same previous to the 1<sup>st</sup> of August next, giving me a correct direction how to forward it to them when I receive it.

Chalices may be imported for \$30, Ciboriums for \$25, Oil Stocks \$6, Remonstrances \$50, Silver Thuribles, about \$50, plated ones \$15. Superior articles will cost more in proportion. Whatever little surplus or deficit there may be, will be settled on the arrival of the same. I regret to have no funds of my own. Otherwise I would cheerfully make the necessary advances, but it is not in my power. I shall charge no commission whatsoever. My Agency will be for the good of religion, and entirely gratuitous.

I have the honor to be

Rev'd. dear Sir

Your respectful servant

M. A. FRENAYE

St. John's Church

Addressed

Rev'd. John B. Baumgartner

Lebanon

Lebanon Co. Pennsylv'a.

Post marked

{ Philadelphia }  
    Jul.  
    8  
    5 cts. }

## LIII

[Original French]

PHILADELPHIA SEPT. 7, 1847

*Monseig'r. Kenrick*  
*Carbondale*

*Monseigneur*

A letter from Mr. Choiselat which I have opened promises you 10,400 francs for this year, and —— 2,600 more on condition that the receipts [of the Society for the Propagation of the Faith] reach the same figures as last year.

As you have now the funds in the hands of Mr. Choiselat at your comand, do you think that it would be proper for me to order from him for your missions—

12 Chalices for the missions

12 Oil stocks

12 Pixes

All that we imported have been sold, excepting the Chalice which the Rev'd. Mr. Fitzimmons has not yet returned, and three pixes. When that Chalice is sold, all the money advanced for the [last] importation will be accounted for. Will it be the right thing now to order some Ciboria, six or more? There is nothing new.

The Rev'd. Mr. McEroy [McElroy] could not fix the time of your clergy retreat. But it will be about the 14<sup>th</sup> of this month.

Accept the assurance of my profound respect

M. A. FRENAYE

[P. S.] The paper of this morning,\* speaking of Vera Cruz,

\* In the *Ledger* of this date the title "Surgeon Cooper" is given, the same as here—"A detachment of 12 dragoons accompanied by Surgeon Cooper previously despatched by Wells for the Bridge, and to report to Lally, has not since been heard from, and it is supposed the whole party has fallen into the hands of the enemy."—*Ledger*, Sept. 7, 1847. The family of Francis Cooper was prominent in St. John's in the forties.

says: A detachment of twelve dragoons accompanied by *Surgeon Cooper* has not been heard from! It is supposed that the whole party has fallen into the hands of the enemy.

This is very alarming for the Cooper family. In his last letter this young man requested a Crucifix of the religious. How could an American officer send 13 men to the National bridge over a route beset by guerilla bands!

Addressed

Right Rev'd. Dr. Kenrick  
Bishop of Philadelphia  
Care of Rev'd. P. Prendergast  
Pastor of the Church of Rose of Lima  
Carbondale  
Luzerne Co. Pennsylv'a.

LIV

[Original French]

PHILADELPHIA [NEW YORK?] OCTOB 16  
[no year given]

*Right Rev'd. Dr. Kenrick*

*Monseigneur*

It is one o'clock, and Bishop Hughes is not yet on board. All my time is wasted in waiting. I fear that I may be unable to get away tomorrow — In any case the two Bishops, of Vincennes and Nancy, will not be ready before next week. I think that you could send me a request [to return to Philadelphia?] in order to save me the worry of waiting. As soon as Bishop Hughes gets away I shall attend to your interests (*m'occu-parai de ce dont vous m'avez chargé*)

I have the honor to be

Your respectful servant

M. A. FRENAYE

[P. S.] My affections and regard  
for Messrs. Gartland & Sourin.

Addressed

Right Rev'd. Dr. Kenrick  
St. John's Church 13<sup>th</sup> street  
Philadelphia

Post marked

{ New York }  
{ Oct. }  
{ 16 }

LV

[Original English]

PHILAD<sup>A</sup> DECMB. 14 [no year]

*Right Rev'd. Sir*

The Rev'd. Mr. Gartland has made known to me your determination concerning the altar ornaments. It will inflict on me a public mortification: but it will be my duty humbly and respectfully to submit! The only distressing circumstance in it will be this: M. Foulhouze \* will hear of it, and, no doubt, will exultingly write to my country on the subject. It will spread through the society of my mother and sister, who have during the last 9 months given their special care to what they considered to be their delight, as it was mine; and it will be to them a great subject of mortification: Could I beg of you to reconsider the subject, and, if possible to take such other steps in the matter as will not afford to M. Foulhouze matter to write in such a way as to hurt in a public manner the feelings of my Mother and Sister

Your respectful servant

M. A. FRENAYE

\* Foulhouze, "a fallen French priest," so described by Bishop Kenrick in a letter to Dr. (later Cardinal) Paul Cullen, Nov. 23, 1843.—See *Records A. C. H. S.*, 1896, p. 311.

Addressed

Right Rev'd. Dr. Kenrick

{ No Post mark  
{ No traces of sealing }

LVI

[No date, no place]

Evidently written at St. John's

*Right Rev'd. Sir*

As it seems, a misunderstanding has taken place concerning the Loan of Vestments to Rev'd. Mr. Sheridan, it becomes my duty to explain.

I have made it a rule never to loan anything belonging to the Church without *a special order*. When Rev'd. Mr. Sheridan applied to me, I told him that, and I added that I knew besides that Rev'd. Mr. Gartland always took care to make an inventory of what he loaned in order to guard against losses. I told him also that Rev'd. Mr. Gartland was expected, & that he would then apply to him. I added: "at all events I am *now* too much engaged to attend to that".

Rev'd. Mr. Gartland has another rule, never to lend anything except *on the day* that it is wanted to guard against *damage*. And he takes care to have everything brought home again after the ceremony to prevent *bad folds* and other injuries from being done.

*Very few priests* understand how to take care of vestments. Rev'd. Mr. Gartland knows it well. It is one of his reasons for being so particular.

I have the honor to be

Very respectfully

M. A. FRENAYE



[continued]

Sunday morning

Since I am at St. John's I do not recollect to have ever loaned anything without special instruction. I consider that I have no right to act otherwise. I felt reluctant to break through this rule with reference to Rev'd. Mr. Sheridan, as I would have felt towards any other priest.

Rev'd. Mr. Sheridan took the Cross yesterday morning. Rev'd. Mr. Sourin gave it to him. I had first refused to give it to him, giving for reason that I had no right to give it, & that it was too soon, that it would be handled with perspiring hands, and be rusty in the morning. Rev'd. Mr. Sourin hearing this wrapped it up with paper.

Addressed

Right Rev'd. Dr. Kenrick

Has been folded and sealed, as usual with wax, but evidently never passed through the mails.

## LVII

[Original French]

[No date—no place] <sup>1</sup>

*Monseigneur*

After reading the letter with which you honor me, I went to see Mr. Mitchell to get counsel. In speaking of the Mortgage he said that it is not the proper thing to have a transfer [of the Mortgage] on the Church made by Mr. Hughes to yourself, because you cannot hold a mortgage on your own property—I had not thought of that inconsistency—Later I have here consulted with Mr. Chauncy, who said to me:

<sup>1</sup> Written probably in 1837, when Father Hughes was preparing to leave St. John's for New York.

That is very true; but there is a way to avoid the difficulty. Will you transfer the Mortgage to your brother without saying anything to anyone? Monday I will come, and get it [the Mortgage], and take it to Mr. Mitchell to have him make the transfer, then, on the way you can sign it, and we will have it recorded immediately — The transfer then of Mr. Hughes can be dated two or three days later. Let us do this among ourselves, without informing any one that there has been such a point of difficulty to overcome—I have spoken to no one about the letter which you wrote me, and which, luckily for us, has given us light on this point.

Be assured of my regard

M. A. FRENAVE

Addressed

Right Rev'd. Dr. Kenrick <sup>2</sup>

LVIII

[Original French]

PHILADELPHIA SEPT. 18 1847

*Monseig'r. Kenrick*  
*Danville*

*Monseigneur*

I received the letter with which you have honored me. I shall give the order for the Chalices, &c., and see that your article is given to the Catholic Herald.

<sup>2</sup> This is the only one of the fifty-five letters addressed to Bishop Kenrick not written on the regular correspondence sheets of the time. These double sheets, three pages for correspondence, then four-folded for sealing and mailing, measure (doubled) ten by seven and seven-eighths inches. This sheet measures, doubled,  $7\frac{1}{4} \times 6\frac{1}{4}$ . Probably this letter was written at Mr. Frenave's store, where he saw and consulted with Mr. Chauncy—"J'ici été alors consulter M. Chauncy."

Sister St. John <sup>1</sup> says that she will do all that you desire. She is delighted with what you say of Pottsville. She has written to France and to St. Louis for more Sisters. She has only four here.<sup>2</sup> Three are required to make a community. Therefore she needs two more. She is now making a novena to our provider,<sup>3</sup> St. Antony.

The death of young Cooper <sup>4</sup> seems to be established. Mr. Gartland has received a letter from the Front [Campagne] in which he is requested to forward to you the letter here enclosed. I do not know where to address you but at Danville.

The Rev. Mr. Maller has arrived safely at St. Louis. Monseig'r., your brother was well the fifth of this month. He was just going to resume his visitation [of the diocese]. After coming back and returning a second time, he will not finish them [the visitations] before the end of November. He has received the bulls for Monseig'r. Timon <sup>5</sup>

Be assured of my regard

M. A. FRENAYE

Addressed

Right Rev'd. Bishop Kenrick  
Danville  
Pennsylv'a.

<sup>1</sup> *Sister St. John*—evidently Mother St. John Fournier, first superior of Sisters of St. Joseph in Philadelphia. The four who came here from Carondelet, May 6, 1847, were Mother St. John Fournier, Sister M. Magdalen Welser, Sister M. Joseph Clark, Sister M. Elizabeth Kinkad. In response to this call for more help three more were sent from Carondelet—Sister M. Veronica Chiers, Sister M. Joseph Daly, Sister M. Thomas Curtis.—From a letter of Sister Mary Francis Assisium to F. E. T., Oct. 31, 1917.

<sup>2</sup> Written on the margin.

<sup>3</sup> *Pourvoyeur*.

<sup>4</sup> For identity of Cooper, see note under LIII.

<sup>5</sup> Bishop Timon was consecrated first Bishop of Buffalo, Oct. 14, 1847. These probably are the papal bulls of appointment.

## LIX

## [Printed Form]

[Letter to the Clergy of the]

DIOCESE OF PHILADELPHIA

EPISCOPAL FUND

At the late Synod <sup>1</sup> held in St. John's Church in the city of Philadelphia, the Clergy of the diocese unanimously resolved that it was becoming, if not absolutely necessary, that some more certain means should be devised for the support of the Bishop than has hitherto existed. It was unanimously resolved that a Committee be appointed consisting of Clergymen from various parts of the diocese, whose duty it should be to fix the sum which they thought each Church ought to contribute to this object. Where any objection was made by the pastor, the sum fixed upon by them was modified to suit his views. All this took place without any action on the part of the Bishop, but was suggested by several clergymen of their own accord, and acting without any concert. Another Committee was then appointed to carry out the plan adopted by the Clergy. They acquainted the Bishop of the measures adopted, and he appointed M. A. Frenaye, Œconom of the diocese, to receive the sums to be contributed. On this occasion the sum of \$25. <sup>2</sup> was fixed upon as the amount which it was thought the Church of <sup>3</sup> *St. Peter of Brownsville & its district* ought to contribute

T. J. DONOUGHOE	} Committee on the Episcopal Fund
J. A. STILLINGER	
J. P. DUNN	

*Philadelphia May 27<sup>th</sup> 1842*

<sup>1</sup> See Kenrick's DIARY—"May the twenty-second day [1842], which was the feast of the Most Holy Trinity, was opened the second [Diocesan] Synod of Philadelphia. It concluded its work on the twenty-sixth day of the month."

<sup>2</sup> Space—25 marked in ink.

<sup>3</sup> Space—marked in ink.

Church of <sup>4</sup> *St. Peter of Brownsville & district connected  
with it*

To Episcopal Fund of the Diocese of Philadelphia,

Dr.

For its share to said Fund for the year 1842 <sup>5</sup>

\$25.

[Signed]

M. A. FRENAYE Œconom  
St. John's Church

Addressed

Rev'd. Michael Gallagher  
St. Peter's  
Brownsville  
Fayette Co. Pennsylv'a.

Postmarked

{ Philadelphia }  
{ Jun. }  
{ 4 }

<sup>4</sup> Space filled in in hand of Mr. Frenaye.

<sup>5</sup> filled in.

**Rev. William Quarter, later first bishop of Chicago (March 10, 1844 to April 10, 1848) to Bishop Francis Patrick Kenrick—Philadelphia. [Five letters]**

LX

NEW YORK JULY 21 1832

*Right Rev'd. Sir*

I have heard that you were about opening a seminary in your city, where you can educate young men for your Diocese. I take leave to address you in favor of a young man who has lately arrived here from Ireland, & who wishes to enter some Seminary as soon as possible. He has studied Greek and Latin, and appears to be well acquainted with these languages. He is in his 20<sup>th</sup> year, a very interesting young man, in a word, such a young man as I think you would be pleased with, & who might be one day of use in your Diocese. His means are nearly exhausted, so that he must soon seek a situation of one kind or another. Our Bishop is absent on the visitation of his Diocese, and I know not when he will return. Pardon the liberty which I have taken in writing to you on this subject. Did not the individual appear to be such a one as I could recommend, I would not have presumed.

The Cholera is increasing amongst us. We are almost worn out.

I humbly recommend myself to your prayers, & remain,  
Rt. Rev. Sir, respectfully

Your obed't Servant

WM. QUARTER

P. S. Might I, Rt. Rev. Sir, expect the favor of a few lines in answer to the above as soon as you can make it convenient?

Addressed

To

Right Rev. Dr. Kenrick  
Bishop of Philadelphia

Post marked

{ New York }  
{ Jul }  
{ 21 }



## LXI

NEW YORK AUGUST 19 1833

*Rt. Rev. Sir.*

Dr. Graham has just now handed me the letter which you have had the kindness to write him regarding Mr. McElin & wife: and requests of me to give you the information you desire.

They have changed their place of residence, but still reside in the vicinity of St. Mary's Church. If then, Rt. Rev. Sir, you would have the goodness to transmit to me whatever money or articles have been left by Rev. Mr. Gegan\* for his sister, I shall take care that they be safely delivered to her. At the present moment it would be altogether impossible for this afflicted woman to leave New York; as, on the very day that she received the melancholy account of her brother's death, her husband's leg was broken by a fall from a scaffold, & he is still confined to his bed.

As I remarked above, this letter has been written thus by me at the request of Dr. Graham, who is apprehensive lest if the money or articles were sent directly to him, he might be absent on his official duties, and the individuals concerned might be for some time without receiving them.

With great respect

I have the honor to remain

Yr. obdt. Servant

WM. QUARTER

P. S. Sh<sup>d</sup> you favor me with a reply, you will please direct to 271 East Broadway

Addressed

Rt. Rev. Dr. Kenrick  
Philadelphia

{ Post marked  
New York  
Aug.  
20 }

\* Father Thomas Gegan died July 15, 1833, probably at Newry; was buried at Ebensburg, July 17.—See Kenrick's DIARY, page 83.

## LXII

*Right Rev. Dr. Kenrick**Right Rev. Sir.*

Your kind letter of the 27<sup>th</sup> Inst. has this moment reached me. I shall attend immediately to its contents.

The honor you have done me, Right Rev. Sir, in permitting me to speak in behalf of the Orphans, I feel the more as it was so undeserved. But your kind invitation had an additional value, as it afforded me an opportunity of feasting my mind on your learned and eloquent lectures, and of enjoying the society of a Prelate, that I have always venerated and respected—and who is now particularly endeared to me from a more intimate acquaintance.

With respect and esteem

I have the honor to remain

Your obdt. humble servant

WM. QUARTER

{ New York }  
{ March 28/43 }

Addressed

Right Rev. Dr. Kenrick  
Philadelphia  
Pa.

{ Post marked }  
{ New York }  
{ 28 }  
{ Mar. }

## LXIII

NEW YORK FEB. 20/ 44

*Right Rev. & respected Sir,*

My heart has prompted me often to write to you since I had word of my appointment to the Episcopacy, to which dignity I unaffectedly acknowledge my great unworthiness to approach,

but so often did my resolution fail, and I laid by my pen, thinking that probably it would not ultimately happen— But it appears it is so; and I can only say: “ May the Holy Will of God be done ” You may have already received the invitation to assist at the Consecration, which Bp. Hughes, at the request of us 3 \* promised to write. It is to take place on the 3<sup>d</sup> Sunday of Lent, 10<sup>th</sup> of March, and I shall feel much consolation in having you present. Pray, Right Rev. Sir, for me, and believe me devotedly and sincerely—Your Obdt. Servt. in Xto.

WM. QUARTER

Right Rev. Dr. Kenrick

Addressed

to

The Right Rev. F. P. Kenrick

Bishop of Philadelphia

Pa.

stamped { paid 12 }

LXIV

CHICAGO MAY 20<sup>th</sup> / 44

*Right Rev. & Respected Bishop—*

Permit me to offer you my heartfelt condolence on occasion of the fiery ordeal thro' which you and your poor children in Christ have just passed. The New York and Phila. papers have been forwarded to me; and I have read with deep affliction all the particulars of those shocking and revolting scenes. Your calm, dignified Christian forbearance and compassion, as

\* The two consecrated with Bishop Quarter were John McCloskey of Albany and Andrew Byrne of Little Rock.

evinced in the *two*<sup>1</sup> cards you published, edified us all here.

<sup>1</sup> The "*two cards*" probably are the following, one printed in the CATHOLIC HERALD of May 9, 1844, as a part of the *account* of the riots, the other evidently communicated to the people through the medium of the HERALD, issue of May 16, 1844.

A placard, worded in the following manner, was posted about the streets in the early part of the day:

*"To the Catholics of the City and County of Philadelphia:*

"The melancholy riot of yesterday [May 6], which resulted in the death of several of our fellow beings, calls for our deep sorrow, and it becomes all, who have had any share in this tragical scene, to humble themselves before God, and to sympathize deeply and sincerely with those whose relatives and friends have fallen. I earnestly conjure you all to avoid all occasion of excitement, and to shun all public places of assemblage, and to do nothing that in any way may exasperate.

"Follow peace with all men,' and have that CHARITY without which no man can see God.

✠ FRANCIS PATRICK—*Bishop of Philadelphia*

*Philadelphia, May 7, 1844"*

*"To the Catholics of the City and County of Philadelphia:*

"Beloved children, in the critical circumstances in which you are placed, I feel it my duty to suspend the exercise of public worship in the Catholic churches which still remain, until it can be resumed with safety, and we can enjoy our constitutional right to worship God according to the dictates of our conscience. I earnestly conjure you to practice unalterable patience under the trials to which it has pleased DIVINE PROVIDENCE to subject you—and remember that affliction will serve to purify us, and render us acceptable to God, through Jesus Christ who patiently suffered the cross.

✠ FRANCIS PATRICK, *Bishop of Philadelphia*

*May 10, 1844"*

The HERALD of May 9 (printed May 8) has this item.

"Wednesday, 5 o'clock P. M.

"We have just learned that ST. MICHAEL'S CHURCH has been burned down, in defiance of the military force stationed there to protect it.

"The School House lately occupied by the Sisters of Charity is also burned. Where these lawless acts are to end cannot be told.

"10 o'clock—St. Augustine's Church, within the city is now in a blaze."

It is good that we are sometimes chastised, and that our Eternal Father at times permits us to feel the smart of the galling rod of affliction and persecution; otherwise we might become too lukewarm and indifferent—too forgetful [of the fact] that we are the followers of *Him* whose whole life was one uninterrupted scene of suffering, persecution, affliction; and who held out to those who would come to Him, only the same inducements—"Whosoever doth not carry his cross and come after me, cannot be my disciple" [Luke, XIV-27; IX-23; Mark, VIII-34; Matt., X-38; XVI-24].

On Sunday morning, the 5<sup>th</sup> of May, my brother and myself arrived here. I said an early Mass, and preached at the 10½ o'clock. The congregation is pretty large. I suppose it numbers about 3000,<sup>2</sup> composed of Germans and Irish. The church is not finished. All the inside work remains to be done. The Altar and Sanctuary are only of a temporary construction. During the week one of the daily papers announced my arrival, and also that I'd. preach on the following Sunday. The day came, and the church was crowded to overflowing. On Ascension Thursday I conferred the holy order of Sub-deaconship on Messrs. Pat. McMahon and Bernard McGorisk, & at half past 10 o'clock Mass (yesterday) I ordained them Deacons. On next Friday I purpose to raise them to the dignity of the Priesthood— The second week after my arrival I called a meeting of the congregation to take steps towards raising some funds to finish the Church. We divided the city into districts, appointed collectors, and so far the work goes on harmoniously & successfully — I published also to the congregation that we would commence a College for the education of boys about the 1<sup>st</sup> of June — The Clergymen that are here, together with those I have ordained, will have charge of it, & also of the Seminary — Bishop De la Hailandiere recalled the clergymen he had here & in this vicinity before my arrival. They did not go, nor are they willing to go to him — He with-

<sup>2</sup> The number is not clear, the first figure may be 2.

drew their faculties. I have written to him, but have not as yet received an answer.

Your brother acted a noble, generous, fraternal part— A letter from him was awaiting me, telling me that any of his Clergymen in this Diocese had his permission to remain or return— He granted them 6 months to decide, &, after the decision, if they were for returning, one year to remain in their present missions. I am truly happy to have so kind a friend near me. You see, Right Rev. & respected Sir, I have endeavored to tell you, as briefly as I c<sup>d</sup>., all my proceedings, plans &c. since my arrival. I beg your pious prayers in behalf of myself and the Diocess over which I am appointed, altho'. very unworthy, to preside. I purpose setting out on the visitation of the Diocess immediately after Pentecost—

Respectfully and sincerely yours in X

+ WILLIAM *Bp. of Chicago*

Addressed

The Right Rev. Dr. Kenrick  
Bishop of Philadelphia  
PA.

{ Post marked  
Chicago  
May  
21 }



**Right Rev. Thomas Griffiths, Titular Bishop of Olena,  
Vicar Apostolic of the Southern District (London),  
Consecrated Oct. 28, 1833, died Aug. 12, 1847—  
Five Letters**

LXV

GOLDEN SQUARE [LONDON]

2<sup>d</sup> NOV. 1838

*My Lord*

Not being aware that your Lordship should be informed of the sum for which you were to draw on my account, I neglected giving the requisite information, which, however, I trust you have received before the receipt of this from your very amiable brother, the Very Rev. Dr. Kenrick, who favored me with a visit about two months back. The sum of your Lordship can draw on is £53.

My venerable and exemplary Vicar General departed this life 15 March

I have the honor to be

Your Lordship's very humble

& devout. servt. & Br. in Christ

+ THOMAS GRIFFITHS

Addressed

The Right Reverend  
Dr. Kenrick  
Philadelphia  
United States

{	Post marked	}
	New York	
	Ship	
	Dec.	
	23	

LXVI

35 GOLDEN SQ[UARE]—[LONDON]

23 JULY 1839

*My dear Lord—*

I was honored by your Lordship's letter of the 21 Dec.,

1838 in due time, respecting an address made by Bishop Conwell to the British Public. I should have endeavored to counteract it, if I had heard anything on the subject. I have neither seen nor heard anything from Bishop Conwell—I transmitted the money, according to your Lordship's directions, to your brother, whom I had the pleasure to see on his journey to Rome—Your Lordship can draw at your convenience for £53 on the acct. of Messrs Norris & Griffiths at Messrs Wright & Co., Bankers, London.

Believe me with esteem & respect,

My Dear Lord,

Your Lordship's most devt. Br. in Christ

+ THOMAS GRIFFITHS

Addressed

The Right Rev'd Dr. Kenrick  
Catholic Bishop of  
Philadelphia  
United States

{	Post marked	}
	New York	
	Ship	
	Sep. 6	

LXVII

LONDON 4 JULY 1842

*My Dear Lord—*

If your Lordship had not been for many years charged with the administration of the Diocese of Philadelphia, I should condole with you on the burden which has fallen on you by the death of Bishop Conwell.<sup>1</sup> In present circumstances it is only a continuation of your labors under a new title [Bishop of Philadelphia], which I hope Almighty God may give your Lordship strength to support for many years.

Your Lordship can draw this summer for £53 upon my account at Messrs Coutts & Co., Bankers, London, provided your

<sup>1</sup> Bishop Conwell died April 22, 1842.—See Kenrick's DIARY, p. 203.

Lordship gives me due notice beforehand, in order that I may show your signature to Messrs Coutts & Co., and direct them to honor your Dft.

I fully share in the grief of your Lordship & the other Bishops of the U. S. at the death of good Bp. England.<sup>2</sup> The little intercourse & correspondence which I had with his Lordship inspired me with a sincere respect and with a cordial regard. May Almighty God raise many such a true & zealous Prelate in his Church.

Believe me to remain

My Dear Lord

with sentiments of sincere respect

Your Lordship's faithful servt. & Br. in Christ

+ THOMAS GRIFFITHS

Addressed

Rt. Rev'd. Dr. Kenrick  
Bishop of Philadelphia  
Philadelphia

{	Post marked	{	[not clear]
	Boston		
	Ship		
	Jul. 21		

{	Post marked	{
	Paid [20]	
	Jy. 4	
	1842	

LXVIII

*My Dear Lord—*

A few days back I wrote to your Lordship authorizing you to draw upon Messrs Coutts & Co., for £53; but, in consequence of the letter which I had the pleasure of receiving from your Lordship this morning dated 5 June, 1842, & instructing me to pay 650 dollars to a Catholic Charitable Insti-

<sup>2</sup> Bishop John England of Charleston, S. C., died April 11, 1842.—See Kenrick's DIARY, page 203.

tution at Somerstown,\* I suppose your Lordship will not draw for that money. I purpose paying the £53 to *the* Catholic Charitable Institution at Somerstown, for there is only one, and I doubt not that they will be satisfied with receiving the value of the 650 dollars by regular instalments of about £50, which sum I can pay the charity instead of remitting it to your Lordship, until the whole [amount] is paid.

With sincere respect

My Dear Lord

Your Lordship's faithful & devoted

Brother in Christ

+ THOMAS GRIFFITHS

*Golden sq., London*

*6 July—1842*

Addressed

The Rt. Rev. Dr. Kenrick

Bishop of Philadelphia

Philadelphia

United States

Postmarked

{	Paid 20 7 Jy. 7 1842	}	{	Ware Jy. 8 42	}	{	Boston Ship Date blurred	}
---	----------------------------	---	---	---------------------	---	---	--------------------------------	---

*Marked in ink*

Paid 1/— [one shilling]

\* Somertown marked in Irish Catholic Directory, 1846—Clarendon Square, northern vicinity of London.—See pp. 358-371.

## LXIX

[About two inches of the top of one-half of this sheet have been carefully clipped off.] <sup>1</sup>

It begins . . . the Catholic missionaries of Pensylvania[sic]. I have found that £70 could be spared for that object. I have, therefore, in compliance with your Lordship's wish, conveyed to me by Messrs Cullen of Liverpool, sent the sum of £70 to Thomas Cullen, Esq<sup>r</sup> of Liverpool for the use of your Lordship.

I am happy in having this opportunity of renewing the expressions of profound respect and sincere regard with which I have the honor to remain

My Dear Lord

Your faithful servant and devoted Brother in Christ

[Signed] + THOMAS GRIFFITHS

[P. S.] Your Lordship will, I hope, excuse this letter being written by the hand of another, in consequence of a present weakness of sight. I was lately honored by the visit of an interesting lady, from her intelligence and extensive information, who claimed acquaintance with most of the Bishops. . . .<sup>2</sup>

As your Lordship takes L'Am; de la Religion, you will be pleased to observe, in the number published the 10<sup>th</sup> of November, an account of the arrival of Mr. Newman, at Rome, and his assisting accidentally at a private Mass celebrated by his Holiness under the high altar of St. Peter's, on the morning after his arrival. Mr. Newman<sup>3</sup> has proceeded to Rome rather for the purpose of ascertaining what the will of God is in his regard than any determined purpose. The new converts

<sup>1</sup> This letter was written probably about December, 1846, from the fact mentioned of Newman's going to Rome. This was in October, 1846.

<sup>2</sup> Here follows the gap at the top of the second page.

<sup>3</sup> Mr. Newman arrived in Rome, Wednesday, Oct. 27, 1846. — See Ward's *Life of Cardinal Newman*, vol. I, p. 144; Longmans Green, 1912.

have come to us prepared in a most extraordinary manner by the inspirations of divine grace. They are generally intelligent, well instructed, and imbued with the principle of Catholic submission to authority, besides being pious and zealous for the conversion of others. Hitherto we have observed no wish to consider themselves more Catholic than the Church itself, or its ministers, which disposition has sometimes unfortunately manifested itself in former converts. Some of these late converts are studying their theology to qualify themselves for the Catholic ministry. Some have entered into religious orders, and some are still remaining in the world.

Addressed

The Right Rev'd. Dr. Kenrick  
Catholic Bishop of  
Philadelphia  
United States

Postage marked in ink 1/— [one shilling]

LXX

[Original French]

MADAME ELIZABETH GALLITZINE \* TO M. A. FRENAYE

S. C. J. M.



NEW YORK 21 AUGUST 1843

*Monsieur*

The more I think, before God, of the proposition which you

\* Elizabeth Gallitzine, a cousin of the Emperor Nicholas I, was born in Russia in the year 1796. She lived in the faith and practice of the separated Greek Church until she was eighteen years of age, when she made the profession of Catholic Faith and was received into the Church at St. Petersburg, now Petrograd. She entered the novitiate of the institute of the Ladies of the Sacred Heart at Metz in 1826, at the age of thirty. In 1840 she was sent to America as "Visitator" or "Pro-



have made to me, the less I find reason to accept your offer. The responsibility is too great. If we were already established in Philadelphia, and knew our chances of success, and, by consequence, our resources, I would not hesitate an instant to make the promising acquisition which you offer: but to do so now, when we cannot begin to have an income from it for at least a year, to burden ourselves with the payment of interest and principle, which will be for years a dead weight, would be the height of imprudence in our present position.

Money is so scarce that I have the greatest difficulty in the world to meet the expenses of the Province for which I am responsible. It would be necessary, from the beginning, to borrow money in order to pay interest; and it would be impossible to reduce the burden of the debt— I believe, therefore, Sir, that we must give up the idea entirely of acquiring [a foundation] until we are able to begin the work of our Community in your city; and we must leave it to Divine Providence, which knows well how, later on, to turn this [present opportunity] to a better advantage. We have seen this proven here: They urged us to buy: Our pecuniary resources forced us to wait, and this was providential; for we find now that we can establish ourselves to a much better advantage, and at one third the cost— Let us hope for the same in Philadelphia. The ways of Providence are not limited.

If, however, his Lordship [Kenrick] desires the acquisition of the property, I see no other way than this: That his Lordship buy it [the place] in his own name, so that it could always be sold at a profit; then, if he so desires, when we are able to take advantage of his goodness, he could leave it to us.

The essential point now, Sir, is to know if we can count on

vincial Superior" of the American foundations. She died at St. Michael's, sixty miles north of New Orleans, December 8, 1843.

See *Catholic Herald*, Jan. 18, 1844; cf. Fullerton's *Life of the Venerable Madeline Barat*, abridged, New York, 1893. pp. 176-177.

the proposition which I make to you, will it be accepted — That is to say: If the rent of a house fitted for our purpose, like the one which we have in view, could be paid for two years, and if an advance could be made to us of 3000 D. [three thousand dollars] to begin our establishment, [our school work], this advance, as I have had the honor to tell you, will be on the [future] fees of the children to be entrusted to our care.

If we have not this assurance, we shall not be able to begin this coming year, and we shall be obliged to give the preference to Cincinnati, where a large house and extensive grounds are offered us by the Bishop. Mg'r. Purcell has waited for us for years, and offers advantages which we have nowhere else. We cannot refuse to accept them, but on condition that Philadelphia offers propositions which will counterbalance the advantages of Cincinnati.

{ What follows is written on the fourth }  
 { page of the double sheet at top and }  
 { bottom of address, and thus folded in— }

I am thinking that the postman may bring me your letter tomorrow. I will not be able to answer at once—not before departing for Canada, the day-after-tomorrow — But what you point out will have my thought, upon a subject to which I seem strangely to return.

Will you place me at the feet of his Lordship [Kenrick] that he may accept new expressions of my acknowledgement, and believe my respectful devotedness in C.?

Your very humble servant

E. GALLITZINE, S. C. J.

Addressed

Mr Frenaye  
 At the Catholic Cathedral  
 Philadelphia  
 Pa.

## LXXI

[Original French]

MADAME ELIZABETH GALLITZINE TO M. A. FRENAYE

S. C. J. M.

McSherrystown 7, 8<sup>ber</sup> 1843*Monsieur.*

You are probably surprised at my delay in coming to Philadelphia, but business has detained me longer than I wished. Circumstances did not permit me to remain in your city. I was there only over night, and had to leave in great haste on my way to Louisiana, passing by way of St. Louis. I think that my presence in Philadelphia is not required just now, since I have received no reply to the letter which I had the honor of addressing to you from New York. I presume that you have nothing satisfactory to report to me on the subject; and, as it is quite impossible to begin a foundation on any other conditions, it will be perhaps more prudent to wait until we can do more to help you, or until we shall have less need to be helped.

If you have anything new to give me in this regard, I will ask you, [my dear] Sir, to address your letter to St. Michael's, Gringer's P. O., Louisiana.

Will you place me at the feet of his Lordship [Kenrick], and say to him that I expect to have the honor of seeing him the coming year.<sup>1</sup>

Our little house here [McSherrystown] succeeds very well. The attendance has so far increased, that I am now forced to build in order to accommodate all the students who promise to come. They report to me a half dozen from Philadelphia,

<sup>1</sup> M. Gallitzine died just three months from the date of this letter, Dec. 8, 1843.

among others, a little Edwards. I do not know why they have not arrived.

I regret that you cannot see our foundation here. Truly it would please you — The site is so beautiful, the air so excellent.

My affections to the good Madame Bousquet. I regret that I could not remain in Philadelphia to see her— Recommend me, if you will, to her prayers, also to the prayers of the good Sisters of St. Joseph.<sup>2</sup>

Be assured, Sir, of my high esteem, and the full acknowledgement of all your kindness

Your very humble and obedient servant

E. GALLITZINE, *S. C. J.*

Addressed

Monsieur

Monsieur Frenaye

At the Catholic Cathedral

Philadelphia

Pa.

{ Postage  
marked in ink }  
12½

<sup>2</sup> Evidently the Sisters of Charity, Mother Seton Community. The Sisters of St. Joseph did not come to Philadelphia until May, 1847.

**Letters dating from 1833 to 1847, from the Association de la Propagation de la Foi, Central Councils of Lyons and Paris, stating amounts of contributions to the Diocese of Philadelphia, and various other points of general interest during those years**

LXXII

[Original French]

ASSOCIATION DE LA PROPAGATION DE LA FOI.

LYON LE 3 8<sup>bre</sup> [OCTOBER] 1833

*Monseigneur*

I received, some time ago, the letter with which you honor us. I have wished for some time to enter into communication with your Lordship. I am happy to find the occasion at last; and take advantage of this opportunity— You have, no doubt, heard of the ANNALS of the Association of the Propagation of the Faith, which I publish for distribution every three months— They [the ANNALS] contain the news which I receive from the Missions. I have been unable to publish anything as yet referring to the Diocese of Philadelphia, for the reason that I have never received anything. I take the liberty, therefore, to ask you to send me some contributions upon the state of religion in the territories committed to your spiritual administration. If your mission finds itself in need of the help of our Association, I will take care to present your request to our Central Council.

My letter <sup>1</sup> is entrusted to M. Paul Berger, a young man belonging to a very good family of our city, who is going to America to engage in affairs connected with commerce. Probably he will have the honor of presenting it [the letter] to you himself. I take the liberty to ask you to receive him kindly: <sup>2</sup> 1

<sup>1</sup> The letter is postmarked New York, Dec. 2. Probably it was mailed in New York by the carrier.

<sup>2</sup> Two words have been torn from the sheet in breaking the *seal*. I am guessing at the construction.

shall acknowledge the favor of any testimonial of kindness that you may accord him.

I have the honor to be with profound respect, Monseigneur, the very humble and obedient servant of your Lordship

J. B. PELAGAUD

Rue des deux Cousins, no. 1

Addressed

Monseigneur  
Monseigneur Kenrick Coadjuteur de  
L'Eveque Catholique de  
Philadelphia  
Pennsylvanie

{ Post marked }  
  New York    }  
  Dec. 2       }

LXXIII

[Original French]

[LYON 20 JULY 1834] <sup>1</sup>

*Monseigneur*

We have the honor to announce to you the mutual agreement of the two Councils charged with the work of the Propagation of the Faith. They have fixed upon 3740 francs as the sum allowed to the Diocese of Philadelphia, from the funds collected during the year 1834. Of this sum the amount of 1870 francs is intended for the Jesuits, who are in Philadelphia, in aid of the church which they serve there. We ask you to make out your draft at 20 or 30 days from sight on the house of M. Benoit Coste at Lyons,<sup>2</sup> and remit to the Religious Superior of the Jesuits.

As to these 1870 francs, which are destined for use in your Diocese, they are in the hands of M. Roess, Superior of the

<sup>1</sup> Transferred from the end of the letter.

<sup>2</sup> On the margin is added: avec avis par *Duplicat* S. V. P. á M. Benoit Coste, Agent de Etrange, Monté du Griffon á Lyon.



Seminary at Strassburg, who has told us that [this] provision is to be made through your Lordship.

We will ask your Lordship also to return to us, after filling in the columns which pertain to your missions, the *form* here enclosed, of which we are sending copies to all the missions aided by the Work of the Propagation of the Faith.

You will see readily the great importance to the Council of this tabulated form, which will serve to show progress made; and will make easy an equitable division of the offerings of the faithful collected for this end, and will render practicable the economy of the father of a family.<sup>2</sup>

We have yet to bring to your notice the withdrawal of M. Pelagaud, who for almost six months past has been engaged in an important commercial enterprise, which makes it necessary for him to give up his coopération in our work. We have chosen M. Dominic Meynis to take his place. We ask you to show him the same good will which you have heretofore manifested toward his predecessor. The communication of anything that can be of use to the management of the *ANNALS*, of which he has charge, any correspondence that you may enter upon with us hereafter, are under his supervision

We ask to pay the homage of the deep respect with which

We have the honor to be

Monseigneur

Your very humble

and very obedient servants

For the Council the Honorary Presdt.

[Signed] MIOLAND, *Vic. Gen. de Lyon*

The Secretary of the Association

D'que Meynis

*Lyon 20 Juillet 1834*<sup>3</sup>

<sup>2</sup> The economic administration of funds contributed is evidently the meaning.

<sup>3</sup> The above letter was evidently enclosed in another sheet, which

[Signed] D'que Meynis

'Addressed

A La Grandeur

Monseigneur Kenrick

Administrateur Apostolique du Diocèse

à Philadelphie

Etats Unis d'Amerique

Par le Havre

Post marked

{ Havre  
Jun.  
27 }

{ New York  
Ship  
Sep.  
8 }

LXXIV

[Original French]

{ Conseil Central  
de Lyon }

LYONS APRIL 30 1836

*Monseigneur*

We have the honor to inform you of an agreement of the two Councils of the Association of the Propagation of the Faith, which has fixed 10568 francs, 80 cent., the amount allotted this year to the Diocese of Philadelphia.

We wish however to bring to the notice of your Lordship that in this sum is comprehended the amount of purchases of books sent by the RR. Benedictine Fathers of the Abby of Ensiedlen in Switzerland, the carriage [that is] of the case which contains them as far as Philadelphia. As the contribu-

bears the address, postmarks and seal. This second sheet is written in the same hand, informs Bishop Kenrick of the change in administration, referred to in the enclosed official communication, asks for confidence and news items for the ANNALS, and contains nothing of general interest except this concluding item: "M. Choiselat of Paris is charged with the care of making transmissions to you."

tions of the faithful for the support of the missions make one sum together with this item [of the Benedictines], your Lordship will deduct the amount designated for the missions, 9800 fr., and we ask your Lordship to draw a letter of credit (en votre traite) for the said amount upon M. Benoist Coste resident with M.M. Richard Pise and son, of the Prefecture No. 7 Lyons — This draft should be drawn payable thirty days after sight, at the same time advising Dominic Meynis who secures its payment.

\* \* \* \* \*

As to the table of statistics which we sent you last year to be returned to us, it has been received, and is in every way satisfactory. We ask your Lordship to permit us to send you a new form for this year.\*

LXXV

[Original French]

{ Conseil Central }  
                   *de Lyon* }

LYON, MAY 18 1837

*Monseigneur*

We have the honor to announce to you that the agreement of the two Councils of the Propagation of the Faith has allowed to the Diocese of Philadelphia, from the funds collected during the year 1836, the sum of six thousand seven hundred and forty francs, which your Lordship will receive by drawing an order on Monsieur Benoit Coste payable sixty days after sight at the House of MM. Richard Père & Sons, rue de la Préfecture No. 7, Lyons.

We request your Lordship to send us all the particulars that

\* This letter has been read and translated with great difficulty. The paper is almost transparent, the ink, though not corroding, is in places spread and blurred. This with the flourishes of an old-style bold hand makes the text almost illegible. I am, therefore, omitting formalities at the end and some points of no apparent general interest.—F. E. T.

can serve to bring the Diocese into notice. Let them [these particular notes of interest] refer to religion or the manners and customs of the people, or items of general interest. These all are necessary to help on the work of the Association, to give interest to the reading-matter of the *ANNALS*, which we consider as the instrumental means which the providence of God has put into our hands to advance his work [the work of the missions]. And as all classes of society are found among the readers [of the *ANNALS*], it is very necessary that it should have interest and instruction for all.

We ask your Lordship to fill out the tabulated form, which is enclosed with this letter. The two Councils make use of these forms for a new adjustment and a right and conscientious distribution of the funds of the Association to each individual mission [according to its needs]

We ask you to accept the homage of deep regard, with which we have the honor to be

Monseigneur

Your very humble and obedient Servants

For the Council

[Signed]

MIOLAND — *Vic. Gen.*  
*de Lyon*

{ D'que Meynis  
dated for 25<sup>1</sup> June, 1836, address letters }  
rue de Péral, No. 6 a Lyon

[P. S.] We ask your Lordship to advise us of [receipt] of the draft, to place your seal on the said draft, and inform by letter. I. L. P.(?).<sup>2</sup>

<sup>1</sup> I cannot be sure of this symbol. The date at the head of the letter is unmistakably May 18; but this quite as certainly "*Juin, 1836.*"

<sup>2</sup> On the upper margin of this letter is noted in Mr. Frenaye's hand:  
drawn [tiré] Septemb. 11 frs. 2254

" — 4486

francs 6740

*Addressed*

Par le Havre

A Sa Grandeur

Monseigneur Kenrick, Evêque d' Arath

Coadjuteur de Mgr. Evêque de Philadelphie  
à Philadelphie

Etats Unis de l'Amerique du Nord

[Over this is written in lead pencil:—Bishop Kenrick]

Postmarked

{	Lyon	}
	23	
	Mai	
	1837	

{	New York	}
	Ship	
	13	
	Jul.	

LXXVI

[Original French]

{	Conseil Central	}
	de Lyon	

LYONS NOVEMBER 27, 1837

*Monseigneur*

According to a new arrangement, fixed by the Councils of the Association for the Propagation of the Faith, the apportioning of contributions is to be made hereafter in advance: that is to say, the table of allotments, which usually is sent out at the end of the year, will be sent at the beginning. Thus it will be possible to send to each mission the allowance assigned, or any measure of retrenchment made on its funds.

It is in accordance with this measure, your Lordship, that the Councils have fixed six thousand francs as the portion to be assigned to the Diocese of Philadelphia for the year 1837; and we ask you to draw for that amount, in your letter of credit (*En Votre Traite*) as usual, at thirty days from sight, upon MM. V. Guerin & Sons, bankers of Lyons, with advice



addressed to the Secretary of the Association undersigned, as is our usage.

We received the letter which your Lordship kindly addressed to us under date of the 19<sup>th</sup> of September last; and we thank you for the information relative to the Diocese under your administration. We request you, moreover, to send us every detail that you may judge to be of service, either for the enlightenment of the Councils or the edification of the good people who read the ANNALS.

We are pleased also to note that the copies of the ANNALS, which are to be sent you every two months, by the care of the Treasurer of the Council of Paris, M. Choiselat, reach you regularly without fail.

There remains another point to be brought to your Lordship's notice. It does not, it is true, concern you [directly]; but the welfare of the work of the Association for the Propagation of the Faith; which [Association] is obliged to watch through [the board of] its administrators for the conservation of the work entrusted to it. And you will certainly appreciate (the progress and prosperity of the Missions depending, as they do, upon the work of the Association), how the question is one of [general] interest, under the manifest guidance of Divine Providence today.

[PROBLEM]

At various times representatives of different missions have been sent to Europe to solicit the offerings of the faithful, outside and independent of the help of the Association for the Propagation of the Faith, but in places where it is established; appealing often to the members, and even to the Collectors of the Association. Your Lordship will readily understand the vexations of such a jumble of demands. FIRST — There is a lessening of resources for the work of the Associates. SECOND — There is the danger of disunion among the Associates, and of losing their offerings, which would mean the ruin of the



work [of the Association] if this thing is permitted to go too far. THIRD—There will be a lack of confidence on the part of many of the Associates, who have not the leisure to read the ANNALS, and who, perhaps will imagine that the administration is not faithful to its office, since those very missions, which they claim to assist, are obliged to send delegates in quest of alms, to appeal to the very same faithful in Europe, who have already contributed to the work of the Propagation.

Moved by these considerations, the Administration of the work of the Association has therefore come to this decision: That it must be brought to the notice of all the heads of missions that the fact of exercising the right of QUEST for their own particular needs, in any place where the work of the Association is established, will be taken as renouncing the work of the Association, and [forfeiting] all participation in the assistance of the Society for the Propagation of the Faith— We are quite sure that your Lordship will not fail to approve this decision, which has at heart, and for its ultimate aim, only the general good of the Missions.

We are not sending you this year the table of statistics to fill out, believing that differences to be noted between this year and former years cannot be very great. We will take note of what may be your wish [on this subject] in your next [letter]: We will give attention to any considerable change, that may be required.

We ask you also to accept renewed assurance of the sentiments of respect with which we have the honor to be

The very humble and  
very obedient servants  
of your Lordship

For the Council

MIOLAND—*Vic. Gen. de*  
*Lyon*

D'que Meynis  
rue du pérat 6  
Addressed

A Sa Grandeur  
Monseigneur Kenrick Eveque D'Arath  
Coadjuteur du Diocese de Philadelphie  
Etats Unis de l'amerique du Nord

{	par le	}	*	{	postmarked	}
	Havre				New York	
					Ship	
					Jan.	
					13	

LXXVII

[Original French]

Conseil Central  
de Lyon

LYONS JULY 21 1838

*Monseigneur*

The evidences of good will which the work of the Propagation of the Faith has received from bishops and heads of missions are numerous and honorable. They encourage us today to address to you a request, which has for its object the welfare of this work and the dearest interests of the faithful, who by their offerings and their prayers carry on, continue and extend this work [of the Propagation].

We are going to ask you, Monseigneur, to have celebrated, on the third day of November, each year, the day after the commemoration of all the departed, in all the churches subject

\* On the outer page of this sheet is noted in Mr. Frenaye's hand:

Sold at f 5.20      1153.85  
to J. Reyland—

to [the jurisdiction of] your Diocese, a solemn service, as circumstances <sup>1</sup> may permit, for Associates departed.

It has seemed to us, Monseigneur, a thing very appealing, this offering of the Sacrifice expiatory, every year, in consideration of the benefits of the work of the Associates; an exchange truly of holy charity, reaching to the various parts of the world where the work of the Propagation of the Faith is established, and extending to life beyond the grave, from all regions of the earth to the souls of brother men departed.

Trusting in the loyalty of your Lordship, as in that of other Prelates at the head of Missions, we have presumed, Monseigneur, to announce in No. 58 of the *ANNALS*, which is just printed, this project on which we ask your assent. The moral effect which this measure cannot fail to produce, has moved us to believe that it should not be put off to a later time. We shall be happy later on to inform our subscribers of the success of our request; and in the hope that you may give it your favorable accord, we ask you to accept anticipated expressions of respectful acknowledgement with which

We have the honor to be

Monseigneur

The very humble and  
very obedient servants  
of your Lordship.

For the Council and in absence of the President

CISIER PETIT

D'que Meynis rue de Pérat no. 6

P. S. We have received the letter, which your Lordship was pleased to address to us, under date of January 29<sup>th</sup> last. That letter is the subject of what is here subjoined by way of a *postscript*. Let us ask your Lordship to pardon some questions, which your condescension in our regard makes us con-

<sup>1</sup> Many of the mission churches had no choir; a *Missa Cantata* even would be out of the question.

fident that you will answer. These questions are three in number:—

*First* — To know from what obligation comes the debt which burdens the Cathedral,<sup>2</sup> the debt of which your Lordship writes to us?

*Second*—To whom does the Church of St. John belong?

*Third* — The founded establishment, finally, known under the title of Girard College, does it exist now?

You have had the kindness also, Monseigneur, to promise to send us copies of a little work written by your Lordship in answer to a pamphlet of a protestant, Bishop Hopkins.<sup>3</sup> We shall receive them, Monseigneur, with interest and acknowledgement.

For the future we shall send the *ANNALS* regularly every two months by mail (*par la poste*); and we shall attend this day to the sending of numbers 98 and 99.

Addressed

Etats Unis de l'Amerique du nord par le Havre  
A Sa Grandeur

Monseigneur Kenrick

Coaduteur de l'Eveque

Catholique

Philadelphie

Postmarked

{ Lyon }  
26  
Jul }

{ Paris }  
Jul.  
28 }

{ New York }  
Ship  
Sept.  
10 }

<sup>2</sup> St. John's.

<sup>3</sup> The reference is evidently to the work on the Primacy, written originally to answer Bishop Hopkins in 1837.—See note under Letter CLVII.

## LXXVIII

## [Original French]

This letter from the Central Council of Paris, dated Aug. 1, 1838, gives notice of an allowance for the Diocese of Philadelphia of *nine thousand eight hundred francs* for the year 1838. It repeats the same request substantially of Letter LXXVII for a yearly commemoration in favor of the souls of Associates departed, and adds no further information.

The double folded sheet bears no address or post mark, was perhaps carried by messenger or otherwise enclosed.

## LXXIX

## [Original French]

This letter is dated July 27 1839, is formally a circular, printed in script, with forms of address filled in.

It recalls the importance of the publication of the *ANNALES* to keep alive the interest of Associates in the work of the Propagation of the Faith, and requests the heads of Missions to bring to the notice of their missionaries the desire of the Association to have accounts for publication of their labors, and observations of customs and facts of every kind to inform and edify their readers.

Addressed

Etats Unis de l'Amerique du nord  
par le Havre

A Sa Grandeur  
Monseigneur Kenrick Eveque Catholique  
Coadjuteur de Mgr. L'Eveque de Philadelphie  
à Philadelphie

Postmarked

{	Lyon	}
	27	
	Jul.	

{	New York	}
	Ship	
	Sept	
	15	

LXXX

[Original French]

Conseil Central  
de Lyon

LYONS NOVEMBER 7 1838

*Monseigneur*

We received the two letters which you kindly sent us, numbered 6 & 7, under dates of the 25 August and 21 of September last. We have had the honor also of a visit from your brother, who confirms what you have written about the very great needs of your Diocese, the details of which, Monseigneur, have assuredly touched us and moved us deeply. We shall make it our care to send at once the full amount allowed for the Diocese of Philadelphia for this year, 1838, though it is not yet all collected. We ask your Lordship, therefore, to draw upon MM. V. Guerin & Sons, Bankers of Lyons for *Nine Thousand Eight Hundred Francs*. You will send them your letter of credit for this amount in the usual form. Also see that your seal is placed on the letter of exchange, and that we are advised of the same.

The allowance for 1838 is low, it is true, considering the wants of the Diocese under your care. But we have fair promise that the resources of our Association in the future may enable us to raise the allowance of your Lordship to a considerable amount. If the Good Lord deigns to hear our prayers, you may be assured that the Diocese of Philadelphia will not be forgotten in our next apportionment.

We wish to express our gratefulness for all the accounts [for publication in the ANNALS] that your Lordship has kindly



sent us. They give a true picture of conditions, and are a striking example of the spirit of the United States, and they prove clearly how important it is to uphold what is essential, and to stand for all that is Catholic in principle. These are also our convictions, Monseigneur; and let us hope that the Almighty in his mercy may grant us to see them realized.

We must inform your Lordship that the work on the Primacy, of which we have gotten notice, has not reached us. We shall accept it with acknowledgements, whenever a favorable opportunity offers to send it. To send it by mail is too expensive, especially as we have not the privilege of franking for printed matter—and bound works.

Allow us to renew the assurances of profound respect with which we have the honor to be

The very humble and very obedient servants of  
Your Lordship—For the Council and in absence  
of the President

TERRET—*vice Presid.*

D'QUE MEYNIS—*Sec.*

Addressed

Par le Havre

A Sa Grandeur

Monseigneur Kenrick—Eveque Catholique  
et Coadjuteur

à Philadelphie

Etats Unis de l'Amerique du nord

Postmarked

{ Lyon  
Nov.  
9 }

{ Paris  
Nov.  
II }

{ New York  
Ship  
Jan.  
I }

LXXXI

Conseil Central  
de Paris

[Original French]

PARIS NOVEMBER 10 1839

*Monseigneur*

I have the honor to make known to you that the Central Councils of Paris and of Lyons, directors of the work of the Propagation of the Faith, have agreed to allow your mission for the present year of 1839 the sum of Nineteen Thousand Five hundred Francs (19,500<sup>l</sup>). You will, therefore, Monseigneur, draw on me for that amount at 30 days from from sight, and advise me of the same. You will also notify me of the fact when it finally reaches you.

We have received and acknowledge the sketch which you sent us of your estimable brother and Vicar General—Monsieur Peter Kenrick. After knowing him personally, we appreciate the sketch— Compared with the great need of your extensive mission our contribution is light, but in proportion to our resources, and the great number of missions which claim and solicit our aid, it will come to you as a help in the midst of labors which Divine Providence has given to your care—I will ask you, Monseigneur, to write to me; and I will take care to bring to the notice of the two Councils [Lyons and Paris] the details which your letters contain: On another count they will furnish matter for some pages of our ANNALS, where the many associates of the Propagation of the Faith will find new motives for zeal and pious fervor in the interest of religion, and for the glory of God.

Be assured of the respectful homage, the devotedness and hearty veneration with which I have the honor to be

*Monseigneur*

Your very humble and very obedient servant

Signed in same hand

J. CHOISELAT GALLIEN

Treasurer of the Association of the  
Propagation of the Faith at Paris  
rue du Pot de Fer no. 8—Près de S. Sulpice

Addressed

Monseigneur  
 Monseigneur Kenrick  
 Eveque Administrateur de Philadelphie  
 Etats Unis      Philadelphie

Stamped

{ Envoi  
 de M.  
 Choiselat }

Postmarked

{ Paris  
 Nov.  
 10 }

{ New York  
 Ship  
 Dec  
 21 }

LXXXII

Conseil Central  
 de Paris

[Original French]

PARIS FEBRUARY 27 1840

This letter inquires whether the former letter of Nov. 10, 1839 has been received; requests the Bishop to advise if it has been received; if it has been lost, the authorization is repeated to draw the amount of nineteen thousand five hundred francs.

After this the letter repeats, word for word, the contents of the letter of November 10. Evidently it was taken from a copy of the earlier letter kept in Paris.

The handwriting is not the same, though it is signed by J. Choiselat Gallien.

Postmarked

{ Paris  
 Mars  
 1 }

{ New York  
 Ship  
 Apr. 9 }

## LXXXIII

Conseil Central  
de Lyon

---

[Original French]

LYONS JULY 8 1840

*Monseigneur*

For some months now our correspondence has been broken off: but we have not forgotten the needs of the Diocese of Philadelphia, and the details, which your Lordship has kindly given us, were present to our memory when the annual distribution of funds was made. The amount fixed for the present year [for Philadelphia], an amount three times greater than that given to your Lordship in 1839, will prove to you, Monseigneur, the constant and living interest of the two Councils in your wants, the solicitude for souls subject to your care.

The Treasurer of the Council of Paris being charged this year with the burden of paying the apportionment of which we speak, we leave it to him to inform you, Monseigneur, of the exact amount, and how it is to reach you. But we wish now to offer you this testimony of our care to follow out, and to help you in the projects of your piety; before all others, Monseigneur, the PLAN RELATIVE TO YOUR SEMINARY, on which rightly, your Lordship builds the hope of the future of his church [the Diocese].

We take the liberty to subjoin here, as usual, a copy of the questions required for the yearly report. Will you oblige us by filling out the same and returning it before the apportioning of funds, in which the Council of Lyons takes the first place? It will be desirable, Monseigneur, to have this tabular form, at the latest, about the first of March of the coming year.

We recommend again to your Lordship our ANNALS, the importance of which is known to you; and which can be maintained in its work and object only by the letters of the vener-

able bishops or heads of missions, and the missionaries subject to their orders.

Be assured, Monseigneur, that your correspondence is very highly valued by us, and accept the testimony of deep regard with which

We have the honor to be  
Monseigneur, the very humble and very obedient  
servants of your Lordship

For the Council

X. S. VERNA, *Presidt.*

rue du Pérat. no. 6 D'que Meynis ser..

Addressed

Etats Unis de l'Amerique du nord  
Par le Havre A Sa Grandeur  
Monseigneur Kenrick Eveque Catholique  
Coadjuteur de Mgr. l'Eveque de Philadelphie  
Philadelphie

Postmarked

{ Lyon }  
21  
Juil  
1840

{ Paris }  
23  
Juil  
40

{ New York }  
Ship  
Sept. 2

LXXXIV

[Original French]

Choiselat-Gallien  
Fabricant de Bronzes  
pour les Eglises et de Vases Sacres  
de N. S. P. Le Pape  
8 rue de Pot de fer  
vis a vis St. Sulpice

PARIS JUNE 19 1841

*Monseigneur*

I take the liberty to appeal to the goodness of your Lordship in reference to the person who has the honor of presenting this letter:—That is, M. Levrat, come from Europe into Pennsylvania (Sentylvanie) in order to establish himself on lands belonging to the Count de Chastellux<sup>1</sup> in the County of Bradford.

I do not know personally Monsieur Levrat, of whom a very good account is given from other sources: But what should command your interest chiefly, I think, is the fact that he is the agent of a colony of Swiss Catholics, who are forming the design to settle on the land above mentioned, and who have commissioned M. Levrat to gather information, and make report to them.

These Swiss appear to be strongly attached to their faith. In case the settlement they are thinking of is realized, it is their purpose to build a church there; and to have a priest in their midst [to serve the colony]. I believe, Monseigneur, that the desire manifested by these good Christians to become a part of your flock will be enough to make them an object of interest to you, and merit the counsel which your Lordship can give them through the intermediary of M. Levrat. If their project is put into execution, they ought to be desirable [as a Catholic colony] from a double consideration—Consolation [in their spiritual life] Utility [in the increase of the flock].

I received the letter with which you have honored me. I have been waiting with the answer for the complete apportionment of the funds of the work for the Propagation of the

<sup>1</sup> Chastelleux, Jean François Chevalier, born at Paris, 1734; served in America under Rochambeau; wrote *Voyage dans l'Amerique Septentrionale dans les années, 1780-1782*; translated *Humphry's Address to the American Army*; died Paris, Oct. 28, 1788.



Faith, which we are just now finishing. Your Diocese will not be forgotten in this distribution.

Will you, Monseigneur, accept the homage of deep regard with which I have the honor to be

Monseigneur            the very humble and truly  
obedient servant of your Lordship

J. CHOISELAT GALLIEN

Addressed

Monseigneur Kenrick Eveque  
Coadjuteur

à Philadelphie  
Etats Unis <sup>2</sup>

LXXXV

Conseil Central  
de Paris

[Original French]

PARIS JULY 5 1842

*Monseigneur*

We have the honor to announce to you that the two Central Councils administrating the work of the Propagation of the Faith have allowed to the Diocese of Philadelphia for this present year of 1842 the sum of fifteen thousand nine hundred and sixty francs.

Your Lordship will be informed by a letter from our Treasurer of the time when you may draw upon him by a draft thirty days after sight for the first portion of this amount. This will be about the end of the present year. The purpose of this advice is that your Lordship may be secure in counting on the amount granted.

The Councils wish to acknowledge the help which your

<sup>2</sup> This letter was folded in the usual way, but has no evidence of seal or postmark. It was evidently carried and presented to the Bishop by Mr. Levrat.

Lordship has freely given to the Mission of Liberia by retrenching on your own resources. Your Lordship will be pleased to know that the Association has taken upon itself the care of this new Mission, for the support of which it has allowed this year quite a considerable subsidy. This subsidy will be paid through the intermediary of your Lordship, as you have volunteered to take this charge. The Council of Lyons will remit to you this allowance also.

We expect that your Lordship will give us the account of the state of religion in the Diocese. It is desirable that your annual report be in the hands of the two Councils towards the end of February at the latest.

Permit us, finally, Monseigneur, to recommend the establishment of the work of the Propagation of the Faith in Philadelphia. A little contribution received from the Diocese, now about two years ago shows that its establishment had not been as yet seriously undertaken. We are grateful always, Monseigneur, for these beginnings, which are, we suppose, the result of your first recommendations; and we are confident that your good endeavors will realize the aims of the Councils, and show results which will do honor to the faithful of Philadelphia.

Your Lordship will find a powerful aid in the zeal and devotion of the worthy Mr. Frenaye, whose valued cooperation the Council of Paris has long known and appreciated; and to whom it [the Council] asks your Lordship to extend its grateful acknowledgment.

Accept the homage of profound respect with which we have the honor to be the very humble and obedient servants of your Lordship

Le President empêché

Remi de Brandoir

Le Tresorier

J. CHOISELAT GALLIEN

Addressed

Monseigneur Kenrick, Eveque d' Arath  
Coadjuteur Administrateur du Diocese de Philadelphie  
Philadelphie  
Etats Unis  
voie d'Angleterre

Postmarked

{ Paris }	{ Boston }	{ Paid }
{ Juil }	{ Ship }	{ +? }
{ 6 }	{ Aug. 11? }	{ 1842 }

LXXXVI

Conseil Central  
de Lyon

[Original French]

LYONS JULY 11 1842

*Monseigneur*

We are pleased to inform you that the two central Councils of Lyons and Paris have agreed on fixing fifteen thousand nine hundred and sixty francs as the sum allowed for this current year to the Missions of Liberia. Not knowing to whom we are to address this amount, so that it may surely reach its destination, we have thought, Monseigneur, that the safest way is to address it to yourself. And we ask you kindly to see that the Superior of the above-named Missions receives it; and that he signs and returns to us the enclosed [form of receipt?], so that we may keep order in our accounts.

We take the liberty also to ask your Lordship to send to the above Superior the leaflets <sup>1</sup> here enclosed, so that he may have them in good time.

The letter of our Treasurer, which you will find here adjoined with the present communication will inform your Lord-

<sup>1</sup> Les pieces.

ship how you are to draw at Philadelphia the amount indicated above, which is to be sent to the Missions of Liberia.

We have again to offer the renewed homage of deep regard with which we have the honor to be, Monseigneur

The very humble and very obedient  
servants of your Lordship  
for the Council, the President

A. DE JESRÉS <sup>2</sup>

D'QUE MEYNIS *Tr.*<sup>3</sup>

LXXXVII

Conseil Central  
de Paris

[Original French]

PARIS AUGUST 21 1843

*Monseigneur*

We have the honor to inform you that the two Central Councils of Paris and of Lyons, for the work of the Propagation of the Faith, have agreed to allow to the Diocese of Philadelphia, of the funds collected during this present year of 1843, a sum of Six Thousand one hundred and sixty francs.

We would wish, Monseigneur, to be able to contribute more generously towards the extinguishing of the only debt which now burdens the Diocese of Philadelphia: but the number and extent of demands upon the care [of the Association] is always growing beyond the resources which the Councils have at their command. Although receipts increase steadily, the

<sup>2</sup> I am not sure of this name—it may be Jépé.

<sup>3</sup> This letter is a single sheet and contains no address. I have been unable to find the letter in which it was enclosed. The *printed slip*, a four-page folder, addressing "the Superior of the Liberia Mission" at the foot of the page, is also without address. It is dated Lyons, July 12, 1842. Probably it was enclosed with this letter, and both sent sealed under the one which fixed the allowance of the Diocese of Philadelphia for this year.

requests for help are still greater. So that we are obliged to retrench on the aid granted to missions, in particular, like that of Philadelphia, which can provide what is absolutely necessary, while others can not.

Please accept the homage, Monseigneur, of deep regard with which we have the honor to be

The humble and obedient servants of

Your Lordship

For the Council, the President absent,

The Treasurer

J. CHOISELAT GALLIEN \*

LXXXVIII

Conseil Central  
de Lyon

[Original French]

LYONS AUG.† 27 1843

Monseigneur

This Council, with the confidence of a child and feelings of deep veneration, is going to make known to your Lordship some painful facts, which are of such a nature as to imperil the united harmony of the work of the Propagation of the Faith, and may weaken its influence for good. Let us assure you, Monseigneur, that we are here only repeating, as an echo, the report of our Associates in Germany. The Council [of the Association of the Faith] always places at the feet of the successors of the Apostles the offerings, which the piety of the faithful entrusts to it, without ever making a note, or determining a condition for the distribution of these funds. It [the Council] knows that it belongs to the bishops by divine right to rule the Churches under their charge, and it leaves to

\* Not addressed: was evidently sent enclosed in another sheet or letter. It has the usual folding, but no evidence of sealing.

† Apparently not August. See postmark, December.

them, as to the envoyes of God, to dispose of the funds for God's greater glory.

If we report here the sorrow which we have been made to feel, it is solely that your Lordship may appreciate what is the danger of division, which threatens our work; and, if it is possible, that you may come to our aid.

They report to us from Munich that the branch of the work [for the Propagation of the Faith] in Bavaria has received numerous complaints from German missionaries in the United States. These complaints unite in saying that, while there are many Germans in America, the Bishops, in one accord, disregard their needs; that churches built by German congregations are left without aid from the prelates; that even donations made by Germans in Europe, destined for special purposes, are not available by their compatriots in America; that there is need of a much greater number of German Priests in America, but that it is the aim of the Bishops to oppose every thing generally that concerns the German people; that even in the Council of Baltimore an ordinance, which was to have been favorable to this nation, was finally cut out. They add that the King of Bavaria may be informed personally of these things, that his will is very strong and effective, and that, if these conditions come to his notice, he will interdict all communication between the Associates of his kingdom and the Central Council at Lyons. They close by requesting us to appeal to the Bishops of the United States, asking that the faithful of German nationality be treated fairly, as other nations are. This is all that they say, and their protest is serious.

We will repeat, Monseigneur, that we are only transcribing, without taking sides in any way in this accusation. We have judged it well to conceal nothing from yourself or from the other Bishops of America, believing that it will serve to show them what conditions are, and how much German feeling is



aroused. We do not hesitate, in these serious circumstances, to submit a suggestion: It appears to us that if the German national spirit does offer any peril to the future of the Church in the new continent, such peril can only be aggravated by a division from our Bavarian Associates, a division which may be followed by all the other states of Germany: and thus, while our resources will be much diminished, it will leave a mass of funds free to be put into the hands of the Germans in the United States.

It may be, Monseigneur, that your Diocese is not one of those indicated as having a sufficiently large number of German Catholics to give importance to this communication on this particular point. In that case your Lordship will, we trust, pardon, our suggestions, in view of the motives which inspired them. In any case, permit us to look for a word of response on the subject of this letter, and believe the repeated testimony of profound respect with which we have the honor to be

The very humble and very obedient servants of  
your Lordship—for the Council C[entr]al.

{ A. DE JESRÉ—President  
{ D'QUE MEYNIS [Treas.]

Addressed

Etats Unis de l'Ameriqu du Nord  
Par le Havre

Monseigneur Kenrick—Eveque Catholique  
Administrateur du Dioces de Philadelphie  
à Philadelphie

Postmarked

{ Lyon 27 Dec 1843 }	{ New York Ship Feb. 9 [1844] }
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## LXXXIX

Conseil Central  
de Lyon

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[Original French]

LYONS OCTOBER 9 1844

*Monseigneur*

The Council has received the letter \* which your Lordship was pleased to address to it, dated June 13<sup>th</sup>, bringing the sad details of events, the scenes of which the city of Philadelphia has been the theater, and which have brought out, Monseigneur, and proven your energy, your prudence, and your charity. We pray most earnestly that the God of peace may not permit the return of such disorders, and that the Church in the United States and elsewhere may rise above [this reign of anarchy] in the assured possession of holy peace.

We shall leave it to the Treasurer of the Council of Paris, who has the charge of paying out the amount fixed for the Diocese of Philadelphia this year, to give you notice of the sum of that subsidy, and arrange with you the time of sending it and how you are to draw it.

We shall send you very soon the usual form of questions and points of information to be filled out and sent back to us. We presume to ask your Lordship to oblige us on this point, in order that there may be time enough to place details [before the Council] for consideration before the distribution is finally made for 1845.

We take the liberty, Monseigneur, to enclose here a circular

\* This letter evidently is the response of the Propagation to a letter of Bishop Kenrick, describing the *riots* of May, 1844, the burning of St. Michael's and St. Augustine's, and the conditions of sectarian hate which inspired and made possible the unreasonable and disgraceful events of May and July, 1844.—See Bishop Kenrick's description of those times in the DIARY, pp. 219-226. Also Letters CXXII CXXIII, CXXIV, CXXV below.

relative to the management of the *ANNALS*; and we invite your serious attention to the same.

Accept the renewed homage of our deep regard. With this we have the honor to be the very humble and very obedient servants of your Lordship

Pr le Conseil Cal., et le Président empêché—A. BONNER

D'QUE MEYNIS JR.

Addressed

Etats Unis de l'Amerique du Nord

Par le Havre

A Sa Grandeur

Monseigneur Kenrick Eveque Catholique

de Philadelphie

à Philadelphie

Postmarked

{ Lyon }  
{ Oct. }  
{ 10 }

{ New York }  
{ Ship }  
{ Dec. }  
{ 6 }

XC

Conseil Central  
de Paris

[Original French]

PARIS. OCTOBER 29 1844

*Monseigneur*

I have the honor to make known to you that the two Central Councils of Paris and of Lyons, controlling the work of the Propagation of the Faith, have allowed to the Diocese of Philadelphia, of the fund collected and now coming in, for the present year of 1844, the sum of *twelve thousand francs*. It is the prayer of the Council that your Lordship has had no new troubles inspired by the hate of the enemies of our Faith, and that there may be no further harm to shock the fold, and try the soul of its Shepherd in sorrow.

I have already sent to M. Frenaye the sum of six thousand francs in a draft payable after 30 days drawing upon Mgr. Bourget, the Bishop of Montreal. I expect in the course of a couple of months to have here ready to send you the full amount of the allowance.

Allow me, Monseigneur, to offer the homage of deep regard with which I have the honor to be your Lordship's very humble and very obedient servant

The Treasurer of the Council

J. CHOISELAT GALLIEN

P. S. Permit us, Monseigneur, to inquire what are the claims, the right to ask for help, which the Reverend [M.] Moriarty has addressed to the Council of the Work [of the Propagation]. We presume that your Lordship is cognizant of this appeal.\* But it is a matter of first importance to the Councils to have the explicit testimony of the head of the Diocese [for the approval of such an appeal]. We wish to know what is the importance which the Bishops of the United States attach to the work in particular of R.R. PP. Augustinians; what is the standing of their foundation, the measure of their influence on religion; what resources have they ordinarily at command, and what can they look for in present circumstances; finally what right have they, or claim to be indemnified for the losses of which they have been the victims, and how far can they base their hopes on justice as their due. These are, Monseigneur, questions to which the Councils would like to have an answer; and we think that your Lordship can easily and quite willingly give us light on the different points.

\* This refers evidently to an appeal made to the Association for the Propagation of the Faith by Father P. E. Moriarty after the burning of St. Augustine's, May 8, 1844. Such appeal should, of course, have been made only with the express consent and approval of the Ordinary of the Diocese.

Addressed in English

The Rt. Rev'd. Dr. Francis Patrick Kenrick  
The Bishop of  
Philadelphia Pennsylvania  
United States of North America  
via Liverpool

Postmarked

$\left\{ \begin{array}{c} \text{Paris} \\ 30 \\ \text{Oct} \\ '44 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{Paid} \\ \text{I no I} \end{array} \right\}$
	20 $\frac{3}{4}$

XCI

Conseil Central  
de Paris

[Original French]

PARIS AUGUST 28 1846

*Monseigneur*

We have the honor to inform you that the two Central Councils of Paris and of Lyons, controlling the work of the Propagation of the Faith, have agreed to allow to the Diocese of Philadelphia the sum of *Twelve Thousand eight hundred francs* out of the funds which will be collected by associates during this present year of 1846. Our Treasurer will later on give notice to your Lordship as to the time when you can draw for this amount.

There is hope, Monseigneur, that, the same as last year, the receipts of the Association will rise at least to the amount of the year preceding. It may be possible to raise the allowance mentioned above by a supplementary fund, which may increase the allowance by one fourth. It will be only toward the month of March next, when the accounts of the present [year] are closed, that we can know, and give notice to your Lordship, whether [or not] the expectations of helping you in this way have been realized.

We are happy to inform your Lordship that the Councils this year have raised notably the amount usually allowed to Philadelphia. At present the wants of the missions have so far grown greater, so numerous are the demands of new missions for a share in the help of the Association (and some of these can be established only at enormous cost), that the Councils have found themselves under the necessity of reducing [the allowance] to a great number of the older missions. The Councils have been moved chiefly by the need of Catholic schools in the Diocese of Philadelphia; and they have thought that in raising, as they have done this time the amount of your allowance, they would enable your Lordship to make beginnings indispensable, and thus realize one of their dearest aims.

Allow us, Monseigneur, to attest the homage of profound respect with which we have the honor to be

Your Lordship's

very humble and  
very obedient servants

in the name of the Council for the President absent

The Vice President—LAMBARD

The Treasurer—J. CHOISELOT GALLIEN—36 rue Cassette

Postmarked

$\left\{ \begin{array}{c} \text{Paris} \\ \text{Sept} \\ \text{I} \\ 46 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{Havre} \\ \text{Sept} \\ \text{I} \\ 46 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{New York} \\ \text{Ship} \\ \text{Oct. 11} \\ \text{P[ost] P[aid] 7 cts.} \end{array} \right\}$
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XCII

Conseil Central  
de Lyon

[Original French]

LYONS OCTOBER 2 1846

*Monseigneur*

M. the Treasurer of the Council of Paris, who is charged



with the payment of the allowance fixed by the common accord of the two Councils for the Diocese of Philadelphia for this current year, has doubtless already given you notice of the amount granted. We are pleased to think, Monseigneur, that your Lordship will find in that communication a proof of the interest which the Administration of the Association for the Propagation of the Faith has in your Diocese; and the purpose which they [the members of the boards of Administration] have had to raise the amount allowed so far as the presumed resources of the Association, and the number of Missions to be helped would permit— This in order to make it possible for your Lordship to establish some Catholic Schools, the want of which is keenly felt in the Diocese of Philadelphia.

To the amount granted, of which we have spoken above, we ought, as we think, Monseigneur, to add 4000 francs, which have been voted by the Bavarian Association of St. Louis, and already, perhaps, transmitted to your Lordship. For while this [Bavarian] Association is separated \* from our own, its Directors still continue to communicate to us the details of their annual distributions, in order that we may consider them in making our own allotments, of which they continue thus, in a way, to make a part. [?]

We ask you, Monseigneur, to accept our thanks for the information contained in the letter which you addressed to us under date of the fifteenth of June last, and which we received in due time. Will you kindly continue to keep us informed on all that refers to the progress of the Faith in the territory subject to your jurisdiction, and especially will you oblige us by marking, as usual, in the tabular form here enclosed, the details which the titles of the different columns indicate, and have the same returned to us.

\* See Letter LXXXVIII in reference to complaints of the German branch of the Association at Munich, and a threatened severance of relations between the Munich and Lyons branches.

Accept the renewed assurance of deep regard, with which  
we have the honor to be

Your Lordship's

Very humble and very obedient servants

For the Council C[entr]al, THE PRESIDENT

TERRET—Vice Presid.

Addressed

Etats Unis de l'Amerique du nord

Par le Havre

A Sa Grandeur

Monseigneur Kenrick Eveque Catholique

de Philadelphie

à Philadelphie

Postmarked

$\left\{ \begin{array}{c} \text{Lyon} \\ \text{Oct.} \\ 2 \\ 1846 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{Havre} \\ \text{Oct.} \\ 4 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{New York} \\ \text{Ship} \\ \text{Nov. 18} \\ 7 \text{ cts} \end{array} \right\}$	[P P] [P. F]
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### XCIH

Conseil Central  
de Paris

[Original French]

PARIS AUGUST 14 1847

*Monseigneur*

We have the honor to inform you that the Central Councils of Paris and of Lyons, controlling the work of the Propagation of the Faith, have allowed to the Diocese of Philadelphia the sum of *Ten Thousand Four Hundred Francs* of the fund being collected by the Associates during this present year of 1847.

If the amount collected is found to be not less than that of last year, there will be an allotment supplementary to the

above, which may reach the sum of *Two Thousand six hundred Francs*.

You will understand, Monseigneur, that the receipts, upon which the count is made for distributions, are always presumed, and not actually in hand until the accounts of the Association are closed at the beginning of March of the following year. The two Central Councils [Paris and Lyons] regulate the distributions in advance; and the present letter has for its object only to give notice to your Lordship of the anticipated distribution so far as it concerns yourself. The Treasurer of this Council [Paris] will have the honor to inform you later on of the time, when and how the amount allowed will reach you.

Accept, Monseigneur, the homage of profound respect with which we have the honor to be

Your Lordship's very humble and very obedient servants

For the Council Central—The President

BÉRARD DES GLAJEUST?

The Treasurer

J. CHOISELAT GALLIEN

Addressed

The Rt. Rev'd. Dr. Kenrick

The Bishop of

Philadelphia—Pennsylvania

Etats Unis

Par le Havre

Postmarked

$\left\{ \begin{array}{l} \text{Ligne d- H—} \\ \text{Aug.} \\ 14 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Havre} \\ \text{Aug.} \\ 15 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{New York} \\ \text{Ship} \\ \text{Sept.} \\ 5 \\ 7 \text{ cts.} \end{array} \right\}$	[P D]
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## XCIV

Conseil Central  
de Lyon

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[Original French]

LYONS NOVEMBER 3 1847

*Monseigneur*

We take the liberty to send you the enclosed tabular form, asking you kindly to fill in the different notes which the titles at the head of the columns indicate. The purpose of this yearly table is known to your Lordship. For you understand, Monseigneur, that it [the form filled out] is to provide the necessary information to enable us to proceed with the general distribution of funds collected, after taking account of the changes which may take place in each Mission from year to year.

For that which concerns the present year, M., the Treasurer of the Council of Paris will no doubt inform you of the amount fixed by the two Central Councils for the Diocese of Milwaukee,\* the amount which he is charged to pay out of the actual receipts of the Association.

The letters which you kindly addressed to us under date of April 8 and 11 last, reached us in due time.

Unhappily, in regard to your Diocese, Monseigneur, as also in regard to all those who look to us for the assistance of the Association, our resources are far from corresponding to our good will; and this is the result of the calamities [political revolutions] which have afflicted most of the countries of Europe. In the meantime the number of Missions asking for help has not decreased; but the receipts of the Association for the Propagation of the Faith have been notably and deplorably diminished.

\* *Milwaukie* is probably an unnoticed slip of the pen. The Formal Address, written, as is usual in all these letters, at the foot of the first page, is clearly and unmistakably: S. G. MONSEIGNEUR KENRICK, EVÊQUE DE PHILADELPHIE.

We will ask you to unite your prayers with ours, Monseigneur, that this diminution may prove to be no more than a passing incident, of such a nature that we may be able again, in an efficient way to aid the Apostolic laborers who work for the extending of the reign of God among all the nations of the earth.

We have the honor to be with profound respect

Monseigneur

Your Lordship's

very humble and obedient servants

For the Council Central. THE PRESIDENT

TERRET—Vic. Pres't.

D'QUE MEYNIS—Tr.

Addressed

Etats Unis de l'Amerique du Nord

Par le Havre

A Sa Grandeur

Monseigneur Kenrick Evêque Catholique

de Philadelphie

à Philadelphie

Postmarked

{ Lyon }	{ Havre }	{ New York }
Nov.	Nov.	Ship
{ =====	7	Dec.
}	4 7	24
		7 cts

XCV

[Original French]

Société  
de St. Vincent de Paul

Conseil Général

Secretariat

Rue Garanciere 8

PARIS JUNE 16 1846

*Monseigneur*

The general Council of the Society of St. Vincent de Paul,



established to visit the poor and the sick in their homes, has the honor to present to you a Manual, which has just been published, and which contains an explanation of the rules and the work of this society.

Established hardly thirteen years ago by some young men, it is worthy of note that this work of charity has today risen to a position of consecrated honor most noble in the aspirations of Christian society. Not only the Bishops of France, but of England also and Belgium, have given it their paternal benediction. Even his Holiness Pope Gregory XVI, whose recent death the Church now mourns, has favored [the members] with numerous indulgences by two briefs dated January 10, 1845 and August 12 of the same year. Let us add also, Monseigneur, that, thanks, no doubt, to these appreciated favors, this humble society, so unpretending in its origin, has grown in a way that is truly marvelous. Its eight founders see around them today, both in France and abroad, about ten thousand associates: fifteen thousand poor families receive aid; and the number of our sections or conferences is actually two hundred and thirty. Paris alone has forty-one: Lyons. Strassburg, Bordeaux, Havre, all the large cities of France, have welcomed their work; and the cities of London, Manchester, Liverpool, Edinburgh, Dublin; of Brussels, the Hague, Munich, Algiers, Constantinople, Rome have not remained behind in this movement of charity. Beyond this, even the New World has been associated in this work. The city of Mexico is the first to give the example; St. Louis, in the United States, has followed; and M'sg'neur., the Bishop of New York, has lately given us the assurance that he is going to establish our modest institution in his episcopal city.

This, Monseigneur, is briefly the history of the Society of St. Vincent de Paul. Like the admirable Association of the Propagation of the Faith, with which it heartily cooperates in uniting its limited forces, it is one of those means yet too little known: [a social organization] which will unite Catholics of different



countries, enabling them to exchange ideas and [the results of] experience, and to make common cause for the up-building of one faith. Assuredly the Society of St. Vincent de Paul is far from putting forward its members, laymen, as missionaries [doing the missionary work] which the Propagation of the Faith has maintained now for twenty-six years. But, however feeble may be our endeavors in comparison with what they ought to be; how much soever humility must be our guiding principle, and our personal imperfections teach us the loss of good efforts, it is yet impossible not to recognize that in the past our feebleness has been [the proof of] the almighty hand of God; our lack of spirit has been the instrument of that fire of Charity which comes down from heaven to warm our hearts on earth (Luke, xii-49).

We do not expect your Lordship, burdened with the many duties of the ministry, to read over all the pages of our manual. We take the liberty only to call your attention to the Introduction, which gives briefly, in a few pages, our past, our present and future [prospects].

If your Lordship will deign to study this Introduction, you will see what is the chief characteristic of our Society. Founded, before all else, for the spiritual good of its members, it needs only to be established in order to develop and grow. It is enough for its purpose that some of its members, who can see to it, meet in common for prayer, that united, as a society, they look for the poor, that they go to visit them, and that they make report mutually of the results [of their work of charity]. The meetings, therefore, of the conferences are, before all else, a school where men learn to be strong [practically] in [the life of] faith. They [the conference meetings] are moreover an occasion for close Christian friendship, advancing the aim of all, after the manner of a community of practical Religious, united to realize its one object. Furthermore, in order to comply with the obligations of our institute, the nature of good works is very diversified: there is the work

of looking after the poor and helping them, either in their own homes or in hospitals; the work of sending children to asylums or to schools, to apprentice them and watch over them; the work of repairing, where it is possible, the scandal of illegitimate unions. In short all the good works which prudence permits to men, find in our conferences new motives and new means to unite men, in the piety of developing them.

The Society of St. Vincent de Paul is, we repeat it, Monseigneur, a society of laymen in the plan of its work and in the great majority of its members; and it is in this character well known that it was blessed by the Pope. But this quality of membership and its personnel does not make it exclusive. It does not prevent our Society from showing, on every occasion, the most loyal and filial respect due to the members of the clergy. If, in effect, the Society has taken the form of an organization of laymen, and some rules of the Congregations of Religious existing before it, the purpose was to conform to the spirit of the time, and adopt some of its methods. It is not seldom that a layman may be able to leave [practical] impressions of the truths of faith on intelligences so unhappily darkened as to alarm a priest. In order to lead men we must have independence; in order to influence them for good we must have the same; in order to show men where to go, we must go before them, directing not by extraneous force, but by example.

Such, Monseigneur, is the usage of our humble family. It has done good in Europe, in countries differing widely from each other in language, in customs, in politics: and we have thought that it could be equally called to do good on the new soil of the American continent, in the United States in particular. There assuredly, thanks to a freedom quite unknown in the states of old Europe, our holy religion has made remarkable advances; and the progress of Catholicity during the past fifty years in the adopted country of Penn ought to be a consolation to every sincere Christian. There, by consequence,

Orders of Religious have established themselves in great number in order to console the poor, and instruct the ignorant and the little ones. But in America, as in France, all, probably, has not been done. The laborers are bent with the burden of the work, and it is necessary to relieve their forces, to multiply their number, to extend the field of their activities. The Society of St. Vincent de Paul seems to us therefore an available help for the venerable missionaries who labor for the spread of the True Faith. While they preach the word of God, others will be preaching, in a manner, by their example of charity, and will be a new proof of the virtues which Catholicism bears in its heart. It is this title [the efficiency of the example of organized charity among laymen] that moves us to call the attention of your Lordship to the work of the Society, which not long ago we called *the work of our own little family*, and, which has grown [to present proportions] only by the approval and blessing of our Lords in the Episcopate.

If our hopes are realized, Monseigneur, and some Conferences are established in your Diocese, we shall take care to forward the requirements, which make it easy [on the part of members] to gain the indulgences granted by Our Holy Father, Pope Gregory [XVI]. We shall have the honor also to send copies of the two [papal] briefs, so that your Lordship may give them the seal <sup>1</sup> of approval.

Accept, Monseigneur, the expressions of profound respect with which we have the honor to be <sup>2</sup>

Your very humble and very obedient servants

FULER GOSSIN

*President General*

AV. BAUDON

*Vice Secret. G[ener]al*

<sup>1</sup> Les revetir de son exequatur.

<sup>2</sup> This letter, five pages of closely written paper, regulation size for correspondence of the time, 10¾x8½ inches, was evidently folded in letter form, but there is no mark of sealing, and no address, except the usual line at the foot of the first page: Monseigneur Kenrick, Evêque de Philadelphie.

**Letters of Francis Patrick Kenrick to his brother,  
Peter Richard, 1841-1862**

XCVI

[Original Latin]

*To the Bishop of Drasa the Bishop of Arath Greeting.*

The good priest Lutz carries this letter, in which I wish to congratulate you on your safe arrival and on your work well done. The bishop of St. Louis [Rosati] has not yet returned, although that very excellent friend, Mark Anthony Frenaye has written to him in order not to have him miss one or two very good opportunities to sail from this port and from New York to Port au Prince. In the meantime I am glad that the Ritual is at last in the press, as also the Decrees of the Council. It is, perhaps, to oversee the printing of these that he [Rosati] is remaining in Baltimore. The priest McMahon is leaving us this morning, a companion on the way with Lutz, he having returned [formerly?] on account of baggage.<sup>1</sup> He is going back to Kentucky; though he has the thought, as he told someone, of coming back here, notwithstanding the fact that I was instrumental in having him remain in his own diocese, in order not to see him disappointed.

I received a letter two days ago from the Rev. Mr. Heyden, in which he tells me that the care of the estate of his deceased father will prevent his coming here. He asks, therefore, that his name shall not be considered [as rector of St. Mary's]. It seems, therefore, that I shall have again to ask the Rev. Mr. Mulholland. I do not wish to appoint another, one who is making strenuous efforts to buy a church on Tenth street below Spruce, which the Congregationalists built recently, and which they now wish to sell for \$45,000, the seats to be let at a high price.<sup>2</sup> The friends of this man have so far importuned me that I have stated to them that I do not wish to have any other

<sup>1</sup> socio itineris Lutz, impedimentorum occasione ex itinere reverso.

<sup>2</sup> bancis magno pretio vendendis.



church in the heart of the city but the Cathedral.<sup>3</sup> This plan [for a new Cathedral?] is warmly advocated by some of them: But there is no place fitted for it [now] and no money. That is the end of this plan [to buy a church on South Tenth Street]. If the Rev. Mr. Mulholland refuses, it seems that I will be compelled to let the appointment go to another, in whom I do not look for the virtue of prudence, though he is [otherwise] worthy. The Rev. Mr. Barron wrote last Saturday from Baltimore, the same day he was expecting to sail [for Europe, thence to Liberia], whether he did sail I do not know.

I am leaving my affairs in the West to your care. You will, therefore, get the book of Gilbert <sup>4</sup> on Baptism from the Rev. Mr. Tornatore; and, if the occasion arises, see that the thousand dollars <sup>5</sup> left by will of Mr. Mullanphy for the Orphans are paid, and be careful that the money is not turned to other uses. If it comes to pass in some way that Ely <sup>6</sup> should change for the better, you will counsel him to make reparation for the loss. But the chief thing is that you deliver to some book-seller in St. Louis some copies of the Dogmatic Theology, so that I may not be a loser. You may also send some to New Orleans to a book-seller, and have them advertised in periodicals. Twenty copies more are to be sent together with

<sup>3</sup> Cathedral appears to refer to St. John's, then Cathedral, or to the prospective new Cathedral, the location of which was as yet not determined.

<sup>4</sup> Nicholas Alain Gilbert was born at St. Malo, France, in 1763; died Sept. 25, 1821. He labored for some years as missionary in England, and published a treatise, *The Catholic Doctrine of Baptism*, Berwick, 1802. Bishop Kenrick refers to this treatise in his own work on Baptism, pp. 20, 117, 191.

<sup>5</sup> mille nummi solvantur.

<sup>6</sup> Ely—the name corresponds with the name of the Rector of the Second Presbyterian church in Southwark, Ezra Styles Ely, by whose suit against the congregation the church property, now St. Philip's Parish School, came into the Bishop's hands in 1836; and was under litigation until 1846.—See below, Letter CXXXIV, also Letter CXLIX.

your own books. That will complete the number ordered by the excellent bishop of St. Louis [Rosati].

I have been your defender in the affair of the booklet, *THE MONTH OF MARY*. You surely will not hesitate to make known my work everywhere. If you have not yet given it notice through a book-seller in St. Louis, by whom the work is to be sold, it might be given publicity in a Catholic paper here, so that they who are far [out on the frontiers] may know how to get it [the Theology]. I recommend to you finally the very excellent priest Lutz. He deserves great consideration on account of the fancied peril.<sup>7</sup>

Your brother in Christ—Phil. 21 Dec., 1841.

## XCVII

### [Original Latin]

*To the Bishop of Drasa, his brother, Greeting*

I am pleased to know that you reached St. Louis safely, but sorry to learn that sadness mingles with your joy. Indeed it is the all-wise arrangement of Providence to keep us humble in the very enjoyment of success. As to the burden of debt, it will not appear so great if you consider what has been done, and that almost without the aid of the faithful:<sup>1</sup> though just now it may seem to press very heavily, when many things are out of harmony, by reason of the absence of the good bishop.<sup>2</sup>

That some buildings were destroyed by fire; that a certain

<sup>7</sup> This sentence is crowded at the foot of the page. It evidently refers to some fact known to both brothers—*Erga quem ob phantasiam turbatam magna opus est charitate*—has very little meaning for us now. It may indicate a movement of opposition in St. Louis, a fancied neglect of the interests of the French and Germans in the diocese, when a Hibernian was appointed to be the Coadjutor of Rosati, and Administrator of the diocese. These little national jealousies were not uncommon at the time. Lutz was a German, and had been secretary to the bishop; therefore in a position to handle a movement of opposition.

<sup>1</sup> nullo fere populi fidelis subsidio.

<sup>2</sup> Rosati.



German, whom the bishop kindly recommended by going his security,<sup>3</sup> had absconded; and that a collector had failed to turn in the money which he received: All this the bishop himself told me before I received your letter; and he expressed much regret that you have to take up the administration of the diocese in the midst of these difficulties. Moreover, it will be his whole care to help you in any way that he can; and I, if I can do anything, will not be wanting. Have courage therefore; and, if the burden becomes very heavy, let me know of your difficulties. If the opportunity presents itself to send the letters of the Very Rev. Hugo(?), also Gilbert's book on Baptism, which I have already requested from the Rev. Mr. Tornatore, I shall be pleased to have them.

I have sad news to communicate. [Our] uncle Patrick died suddenly on one of the streets of Baltimore, the last day of last year, about the fourth hour after noon. He struck his head against a stone as he fell, and there breathed his last. He had been unwell in the morning, and had gone to see a physician, and was then [when he died] on his way to procure the medicine prescribed. You know that for some time he has been accustomed to assist at Mass every day, and that otherwise he has lived a good life; so that, although he died without the Sacraments, there is good reason for assurance as to his eternal welfare. At the request of our friend, Patrick Kelly, the Archbishop permitted the body to be interred in the vault near the Cathedral temporarily, on account of the fear that the physicians might not wish to exhume it, while there is time for dissecting. After three months it will be buried in the earth. The papers had an account of this unexpected death.

Doctor <sup>4</sup> Bauduy died in Cuba the fourth day of December. This afflicts his widow with grief, and the entire Keating family. That very excellent man John Diamond departed this life yesterday. He was at Mass last Sunday, in the evening his tongue began to swell in an unusual way, so that he was

<sup>3</sup> *morem gessit, scripto suo muniens chirographum.*

<sup>4</sup> *Medicus.*

almost choking for breath. The swelling went down, but the fever remained, of which he died.

The Bishop of St. Louis [Rosati], who returned here the Vigil of Christmas, will leave tomorrow morning, to sail from New York Friday for Port Au Prince. The Missionaries <sup>5</sup> for Liberia sailed from Baltimore December the twenty-first. I paid over to them nearly nine hundred dollars, besides the money collected for their traveling expenses.

After two weeks, the Rev'd. Mr. Heyden has written that he is so engaged arranging the affairs of his father, that he cannot assume the burden of Pastor of St. Mary's. I offered it [then] again to the Rev'd. Mr. Mulholland, telling him that I must insist on his accepting it. Later on I received a letter from the Rev'd. Mr. Heyden in which he tells me that he has now so arranged everything as to be able to take up the work [Pastor of St. Mary's] in two weeks from the time of receiving my answer. I wrote to him in answer saying that I was no longer expecting his aid [at St. Mary's]. I do not, however, wish to act against the will of the Rev'd. Mr. Mulholland; therefore I have in mind to give this appointment [Pastor at St. Mary's] to the Rev'd. Mr. Carter. This appears to be the proper solution. He, indeed, [Father Carter] wishes very much to have, as a church, a building on Tenth Street below Spruce,<sup>6</sup> which was erected by the Congregationalists; but I have absolutely refused.<sup>7</sup> The plan to build a Cathedral church, which I suggested [to Father Carter] on this occasion, cannot be realized during the time of difficulties which we now experience.

Lately there came here from the island of Jamaica the Rev'd. Mr. Frost originally from the diocese of Limerick. He was a student with you. I have allowed the Rev'd. Mr. Dunn <sup>8</sup> to

<sup>5</sup> Edward Barron and John Kelly.—See DIARY, pag. 202.

<sup>6</sup> valde cupit ecclesiam habere aedes in vico decimo infra Spruce.

<sup>7</sup> omnino detrectavi.

<sup>8</sup> John Patrick Dunn, rector of St. Philip's.

retain him for a little time on the strength of friendship and charity, as I do not wish to receive a man unknown and untried at once to be among the clergy [of the diocese].

A good woman [named] Catharine Baine, formerly Lawless, wishes much to be remembered in your prayers. Very many are asking for you every day, and they send you their kind regards.

You know from our Catholic paper how strenuously the editor of the *Banner of the Cross*<sup>9</sup> criticises you in your work *THE MONTH OF MARY*.

The young man Bryant,<sup>10</sup> whose father died a few weeks ago, after a stroke of apoplexy while officiating in a church of the Episcopalians, is coming again to be instructed in the Catholic faith. Under the guidance of the Rev'd. Mr. Gartland, he is being prepared to receive the Sacraments of the Church.

At Philadelphia the tenth day of January MDCCCXLII.

### XCVIII

#### [Original Latin]

*To his brother the good Bishop of Drasa, the Bishop of Arath Greeting—*

Enclosed you will find letters of the good bishop of St. Louis [Rosati], which bring good news. I have written you twice and received no answer. Possibly the letters were taken from the mail coach,<sup>1</sup> which was robbed on the way near Pittsburg. I had referred [in these letters] to the fact of our

<sup>9</sup> *Vexilli Crucis*.

<sup>10</sup> This evidently is John Delavau Bryant, Convert, baptized at St. John's, Phila., —, 1842. He was born in 1811, died Aug. 2, 1877. Among his written works are *Redemption*, a long epic, modeled somewhat on the lines of *Paradise Lost* and *Regained*, *Pauline Seward*, a popular story for girls.

<sup>1</sup> *plastro publico*.

uncle Patrick's sudden death on the street in Baltimore, on the last day of December; also the death of John Diamond, and the loss of much of his [temporal] wealth. A few days ago the daughter of Mrs. Bauduy also died.

I sent letters to you which were brought here from Ireland,<sup>2</sup> referring to the marriage of a certain man Kelly, if I rightly recall the name, who lives in *Will* County in the state of Illinois, thinking that it was in the diocese of St. Louis. But I have learned later on that the letters should have been sent to the Rev. Mr. Hyppolite Du Pontavice<sup>3</sup> in the diocese of Vincennes. He [Father Du Pontavice] has charge of that place, and lives there. If it should turn out that these letters are lost, I will ask you to write to him [Father Du Pontavice] informing him of the [former] marriage of this man [Kelly], who is, I believe, known to the priest. The evidence of the marriage was sent to me, the same which I forwarded to you.

I have asked your counsel [in a former letter] as to what answer is to be given to our cousin Anna Jane Eustace, who, by reason of the financial difficulties of Andrew, asks to come here.

Things are going on well enough; though the standing of many of the people is much changed by reason of the ruined banks.<sup>4</sup>

In the morning of the first Sunday of Lent I confirmed four recent converts to the Faith, one [a convert] of the Society of Friends,<sup>5</sup> another, the son of an Episcopalian minister, the

<sup>2</sup> For this letter from Ireland, see note after Letter CCLXXI. The date of a note on back half-sheet of this letter is the Feast of the Conversion of St. Paul [Jan. 25], probably 1842.

<sup>3</sup> In the Catholic Directory of 1841 the Rev. Hyppolite Du Pontavice is described as located at St. Patrick's church, Joliet, Cook County, Illinois.

<sup>4</sup> *civium plerumque conditio ob mensas publicas eversas admodum mutata sit.*

<sup>5</sup> *ex Tremementium secta.*



third, a Lutheran, the fourth a Presbyterian, who came here from the far end of the state of Delaware.<sup>6</sup>

Mr. Francis died in communion with the Church. Two weeks ago John Costello died at St. Joseph's, as he was going to Holy Communion, happy indeed in a holy death. His son <sup>7</sup> is still insane, as I learn from Paul Cullen. He [Father Cullen] extends congratulations to you honored by the episcopate. The Rev. Father McCarthy died suddenly, though he had been long unwell.

The answer of Mr. Ely <sup>8</sup> prepared by the Lawyers Haly & Hare has been sent to an attorney in St. Louis named Bougée, if I remember the name, to have it signed under oath. When he [Ely?] returns, I wish to ask you to see that it is done without delay. When it is done, it will be necessary, as soon as an occasion offers that is safe, to send it back here.

Next month the canals will be open and your books will be sent to you.

At Philadelphia, the twenty-first day of February MDCCC-XLII.

## XCIX

### [Original Latin]

*To his most worthy brother the Bishop of Arath*

As the young man Harold Myers, the son of William (whom I commend to your care that he may advance in the way of

<sup>6</sup> ex remota parte Status Delavarensis.

<sup>7</sup> Michael Costello had been a student at Propaganda in Rome. The loss of the use of reason made it necessary to provide for his support in an asylum for the insane in Rome. The father had made this provision for the unfortunate son in his will. But for some years, at least, while the will was in litigation, these contributions were made by the Bishop.—See Letters of Francis Patrick Kenrick to Paul Cullen in *Records Am. Cath. Hist. Soc.* 1896.

<sup>8</sup> For probable identity of Ely, see Letters CXXXIV and CXLIX.

virtue), is going to the city of St. Louis, I have an excellent opportunity of writing to you again.

From a letter of the Bishop of St. Louis [Rosati] you know now that he is surely to return to his see as soon as he has settled the affairs of the republic of Hayti. He has told me that he expects to leave the island after Easter. Therefore it is very probable that you will be relieved soon of a most responsible care.

A priest [named] Frost is remaining *for a time* with the rector of St. Philip Neri's. The priest McCabe has asked permission to leave the diocese. I granted it; + although the people are very eager to have him remain.

I am pleased to learn of the return of the Rev. Mr. Timon, whom I hope to engage soon to give a spiritual retreat to the clergy of this diocese, if I can in any way get them together into one house.

I have requested the Rev. Mr. Magorien to take charge of the congregation of St. Joseph's near Brandywine—The Very Rev. Mr. Paul Cullen<sup>1</sup> is not enjoying good health; there is chest trouble and coughing; and, as it has continued a long time, I fear that it may become tubercular.<sup>2</sup> I gather this from his letters.

I wish you would let me know whether you are paying the editor of the Catholic Advocate in my name. If you have not [already] done so, you need not pay him, as I have in mind to make the adjustment in another way. Things generally are going on as usual.

At Philadelphia, the first day before the Kalends of March MDCCCXLII.

I am sending The Month of Mary and The Way to Rome.

<sup>1</sup> Paul Cullen—President of the Irish College, Rome, 1832-1849; Archbishop of Armagh 1850-1852; Archbishop of Dublin 1852 to the time of his death in 1873. He was made Cardinal in 1866.

<sup>2</sup> ne phthisim inducat.



## C

## [Original Latin]

*To his very dear brother, the Bishop of Drasa, the Bishop of Arath wishes the joy of Easter*

A man named Reilly, a stranger to me, who tells me that he is carrying a book from the Archbishop to yourself, gives me the opportunity of communicating to you my thoughts. I understand from a letter of the very excellent Vicar <sup>1</sup> [General] that he has a letter [from you for me] also a book. He will send them on as soon as he can. In the mean time I cannot answer [the letter].

You have noticed, by the papers, that the Diocesan Synod <sup>2</sup> is to be held at last. The larger Baltimore Ritual is now published; the smaller is in the press.

I wish, if it happens that you meet the Very Rev. Mr. Timon, that you would ask him, for me, to give the spiritual retreat to the clergy; and tell him that it is the wish of the very excellent Vicar [General], that he [Timon] grant the same favor to the people of Pittsburg. Therefore it will be quite agreeable if he can arrange to stay in that city [Pittsburg] for at least two weeks. Some of the priests [of the Western District], who would find it hard to make the journey to the city [Philadelphia] could come there [to Pittsburg for retreat].

The Lady Durney is anxiously inquiring about the life of a certain Missionary, which she gave to you with the purpose of having it published.

I wrote this hastily on Good Friday of the year MDCCC-XLII.

<sup>1</sup> Evidently Michael O'Connor in Pittsburg.

<sup>2</sup> The second Diocesan Synod was held May 22-26, 1842.—See DIARY, p. 205.

## CI

## [Original Latin]

*To his very excellent brother the Bishop of Arath*

At last the book long looked for on Baptism has reached me. And, now that I have it, I am hesitating whether to publish a new tract [on Baptism] or re-edit a new print: but self-love and the desire to have my own work approved prevail.

The name of the priest who is with the Bishop of St. Louis is Sessanas [Secretary probably]. The letters, which were written in reference to Borie, were in the keeping of Mr. Frenaye; as you directed, I have destroyed them. They had, in fact, been sent to New York with others to be forwarded thence to Port au Prince. A merchant sent them back [to Philadelphia] informing us from the report of the ship's captain<sup>1</sup> that the Bishop had gone to France in a ship of the French government. I doubt the truth of this.

Some weeks ago the very excellent Mr. Frenaye sent you all the books that you had ordered, among them a large number of copies of the Theology. Of these [last] I wish you would send one copy to the Reverend Mr. John B. Tornatore as soon as convenient. This copy I marked with my autograph, if I remember rightly. Another copy is to be sent to Pierce Connolly,<sup>2</sup> the man of some fame who gave up the protestant [Episcopalian] ministry. I will ask you to write my name in this copy [for Mr. Connolly].

Tomorrow morning I shall leave for Charleston to visit the Bishop [England], who is seriously ill. I think that I owe him this, as formerly [in 1830] he came to Bardstown to preach at my consecration; and he has honored the cause of religion in Philadelphia, having preached here only a few

<sup>1</sup> certos nos faciens ex naucleri relatione.

<sup>2</sup> For Connolly [usually written Connelly], see note under Letter CLII.

months ago. The news has reached us that he is slightly improved; but I have determined to go [to Charleston].<sup>3</sup>

At Philadelphia, the feast of Leo the Great [April 11], the year of Our Lord MDCCCXLII.

## CII

## [Original Latin]

*To his brother, the very excellent Bishop of Drasa, the Bishop of Philadelphia,<sup>1</sup> Greeting*

Emilia L. Harper asks me, in the name of her mother and herself, to invite you to remain at their house, which is very large and faces the house of the Archbishop.<sup>2</sup> If this is acceptable to you, you will, as their guest, do a very great honor to a lady who is noted more for her good life than her line of descent. I expect you to write to her very soon, to tell her what your will is in this regard, so as not to keep her in suspense. She invites me also; but as I had already promised John White to keep up my old custom, I could not accept, and I have left it to the Rev. Mr. C. J. White to decide. If he leaves me free, then I [also as the guest of the Harpers] will enjoy your companionship in that home.

Mr. M. A. Frenaye has received letters from the Bishop of St. Louis [Rosati], written from Marseilles. I hope that now, having completed his journey [to Rome], he will soon be on his way to return here.

<sup>3</sup> Bishop England died in Charleston this day, the eleventh day of April, 1842.—See Kenrick's DIARY, p. 203.

<sup>1</sup> This is the first letter in this collection which bears the title "Bishop of Philadelphia." Bishop Conwell died April 22, 1842 (see DIARY, p. 203). This letter was written April 24, dated Feast of St. Fidelis.

<sup>2</sup> Evidently this refers to Baltimore, the only see with an Archbishop in the United States in 1842. The invitation to be the guest of the Harpers is extended probably with a view to the prospective Fifth Council of Baltimore, assembled in May, 1843.

Yesterday S. S. Haldeman,<sup>1</sup> professor of Zoology was baptized by me.

At Philadelphia, the Feast of St. Fidelis [April 24] MDCCCXLII.

### CIII

#### [Original Latin]

*To his very dear brother, the Bishop of Drasa, the Bishop of Philadelphia—Greeting*

The Reverend Mr. Edward McMahon has returned from Ireland. He has been telling me many things about his brother, Abraham; and he has gotten my consent to have him adopted into this diocese, on condition that it is agreeable to the Archbishop of Dublin. His [Abraham's] wife is dead, whom he long loved as a sister. There is nothing therefore to prevent his being ordained to the priesthood on this score; and he is very desirous of it. Some one has written \* that it is not to be expected that the Archbishop will advance him [by ordination], except at my request. But before I do anything further, I have thought it well to ask your advice, as you have known him. I wish, therefore, that you would reply as soon as possible. If you answer as soon as you receive this, you may direct your letter to Pittsburg; if later, send it to the town of Erie. I trust that you are in good health, and that your work goes on well. +

I wrote this on the way, making the Visitation, in the town of Shellsburg near Bedford on the Feast of St. John Gaulbert [July 12] in the year of Our Lord MDCCCXLII.

<sup>1</sup> Samuel Stedman Haldeman, Professor in University of Pennsylvania.—See life sketch of same in *Records*, Am. Cath. Hist. Soc., 1898, pp. 257-292.

\* scripsit quidam.

## CIV

## [Original Latin]

*To the Bishop of Drasa the Bishop of Philadelphia—  
—Greeting—*

From your prolonged silence I was beginning to believe the reports current about your failing health: but I am glad [now] to know that you have been engaged in the work of visiting [the diocese], and that you have made good progress in the German language.

I hardly know what to say about the priests recommended. He who is the first choice was said to be worn out with labor and sorrow of soul, and he hardly held any conversation with me. + The priest P. N. Lynch is marked out before the others by reason of his sincere piety and his command of learning; but he has not good health and is rather too young. It is quite probable that the Archbishop [of Baltimore] will send other names of candidates to the Bishops soon, for it is only a few days since I sent him a report of the standing of the priest Byrne.

The Canon Salzbacher <sup>1</sup> spent only a few days here with us.

The Prefect Apostolic of Upper Guinea <sup>2</sup> returned here recently. He is thinking, following my counsel, of going to France in order to entrust the work which he has undertaken to

<sup>1</sup> The Rev. Joseph Salzbacher, Canon of St. Stephen's Cathedral, Vienna, traveled in the U. S. in 1842 in order to study conditions of the Germans here and their needs.

<sup>2</sup> Edward Barron, Prefect Apostolic, Titular Bishop of Constantia, later changed to Eucarpia, came to Philadelphia in 1837. He served as Rector of St. Mary's, Vicar General and Rector of the Seminary. In 1841, Dec. 21, Father Barron and Rev. John Kelly, of the diocese of New York, left Baltimore for the African missions. After giving the mission to a congregation of French priests, Barron returned to the U. S. again in 1845, and lived generally in St. Louis, as is evident from frequent references in these Letters. He died in Savannah, September 12, 1854.



the care of some missionary society; for he thinks that it will be particularly necessary to have the help of Lay Brothers in the work. If he is successful [in his mission to France] perhaps he may [return to] remain with us. I do not think that the life of this excellent man should be rashly exposed again to peril among wild men, with almost no hope for results.<sup>3</sup>

Patrick Reilly has again offered himself with exemplary Apostolic zeal [for the African missions?], leaving his acceptance to my judgment. However I think it well to await the outcome of the Prefect's mission [to France].

You will learn from the acts and decisions of a Diocesan Synod lately held by me (the acts of which I shall send you by the earliest opportunity) that the work done is gratifying and good.

Pierce Connelly lately visited us here on his way to England. He did not receive the volumes of Theology which I asked you to send him in my name.

The V. Reverend Mr. Timon<sup>4</sup> is giving spiritual exercises [a "mission" or "retreat"] here with admirable results. The faithful in great numbers hear God through him, and approach the Sacraments with much evidence of piety. Among those who received the Body of the Lord last Sunday were Doctor Nancrede, Francis Tiernan, Cornelius Tiers senior, Robert Ewing, and others of wealth or social standing.<sup>5</sup> The crowds of Confessions to be heard in the church of St. Mary are so great that the Jubilee will have to be extended over another week, there are not priests enough to hear them.

I wish to know whether the Lawyer, Bougée, if I am not wrong, has gotten the answer of Ely, the presbyterian minister, signed and sealed under oath. I wish to have it sent on to me at once.

<sup>3</sup> *nullo fere fructu.*

<sup>4</sup> John Timon, C. M., later first Bishop of Buffalo.

<sup>5</sup> *alique divitiis vel gradu spectabiles.*



I am sorry that I had no means to help you [financially]. I have paid over a thousand dollars toward the support of the Liberia Mission, and have almost another thousand to pay: but I am pleased that the German Association [Leopoldan] has helped you. They have done nothing for me.

Someone from the Island Haiti has sent back [here] letters addressed by yourself and others to the Bishop of St. Louis [Rosati]. He [Rosati] had left here [for Europe] before the letters came, therefore the good man M. A. Frenaye has forwarded them to Rome. Do not worry so much about the Bishop [Rosati]. Think more kindly of his temporal affairs and the burdens of debt [in the diocese].

I wrote this at Philadelphia on the feast of St. Margarita [July 20] in the year MDCCCXLII.

[P. S.] As I am now [by right] Bishop of Philadelphia, perhaps the executors of the will of Mr. Mullanphy will pay what that excellent man left for the use here of the Orphanage.

## CV

### [Original Latin]

*To my very dear brother the Bishop of Drasa, the Bishop of Philadelphia*

Having finished the Visitation, I shall write now in reply to your letter, which I received, of the eighteenth of last month. I thank you for your advice in regard to Abraham McMahon. If I had followed your counsel in the case of Frost, I might have avoided the harm which that wreck of a man has inflicted on the sacred ministry; but, as he was living with the Rev. Mr. Dunn for some months, and appeared to him to be without a vicious habit, I took the risk, and failed.

You have learned, probably, from the papers, that Timothy Flanagan has been in jail for three months for resisting an officer who came to make a levy on his goods by authority of the law. He was also fined one hundred dollars, and his

brother Michael was imprisoned for one month, and had to pay twenty-five dollars fine. His father will have to stand trial before a judge in civil court for resisting by force another official; and his brothers, Bernard and Patrick will be tried soon before a judge in the Court of Cambria [County] for the death<sup>1</sup> of a lady advanced in years, a Catholic, from whom they were designing to get money. It is thought by some that Timothy<sup>2</sup> was the author of this plot [against the Catholic lady], and evidences point that way, though I can hardly believe that he has come to the guilt of such a crime. For the rest, they all have a bad name acquired by stealing, perjury and fighting.<sup>3</sup>

The Rev. Mr. P. Nugent<sup>4</sup> has had the care of souls for two years in Bellefonte, with great spiritual profit to all. But he is now going to Chambersburg, as he has no heart to live in a place so dishonored by crime. The Rev. Mr. Miller wishes to go to Emmitsburg.

I have had much experience to console me in this visitation; nothing to sadden, except the complaints of some Germans, and the crimes of this Flanagan family, which are known everywhere.

The Rev. Mr. Magorien is to take charge of the church near Brandywine.<sup>5</sup> The reason [for the change] is that he is not strong enough to take care of a distant mission.

<sup>1</sup> An account of this murder will be found in Day's *Collection*, page 182. The lady's name is given, "Mrs. Elizabeth Holder, a lone widow, residing near Ebensburg. . . . It is thought they could not have gotten more than three or four dollars in the house. . . . The Flanagans were taken in Crawford Co., brought to Cambria, and condemned to be hung [hanged]. In March, 1843, a motion was made in the Legislature to grant them a new trial."

<sup>2</sup> See Timothy Flanagan in the DIARY, pp. 189 and 234.

<sup>3</sup> infames furto, perjurio vique illata.

<sup>4</sup> See Kenrick's DIARY for the transfer of Fathers Nugent and Miller, p. 216.

<sup>5</sup> See Kenrick's DIARY, p. 217, Sept. 2, 1842. The Rev. Daniel Ma-

The Rev. Mr. J. Cody wishes to be remembered to you. You have seen by the Catholic papers that he has built a large church. He is an excellent priest, and is doing splendid work.

The wife of John Cunningham of New York died recently. Before her death she requested the consolation of your prayers and mine.

Robert Ewing is to be married tomorrow morning to a lady named Maslin, the sister of Mrs. Tiernan.

I have not yet finished the work on Baptism. As to the teaching of Campbell,<sup>6</sup> I can hardly make out what it is, gathering it from another work [of Campbell's] on the Gospel, which he wrote after the work of this title [Baptism?]. If you have this treatise [of Campbell's on Baptism], in which he expressly treats of the subject, I wish you would send it to me when opportunity offers.

The second volume of Ethics<sup>7</sup> is now to be prepared, as the young men [Seminarians] have finished the first. I cannot, therefore, publish the Treatise on Baptism until the other work [the second vol. of Moral Theology] is through the press.

I am pleased to know that you have received more aid from France [the Association for the Propagation of the Faith]: and I trust that your difficulties may now be lessened.

Bishop Smith,<sup>8</sup> who writes me from the island of Trinidad, offers you his congratulations in your new honors.

gorien is described as having had charge of Milton, and missions, for three years. "I purpose now to appoint him to the church of St. Joseph near Brandywine on account of his failing health."

<sup>6</sup> This is evidently Alexander Campbell, who gave a name to the "*Campbellites*." See notice of Campbell in Kenrick's *Treatise on Baptism*, p. 150; for some of Campbell's theories, see the same, pp. 66-70.

<sup>7</sup> *Secundum Ethices volumen*, means probably the Moral Theology, to be gotten ready for the seminary students.

<sup>8</sup> Evidently Bishop Richard Smith, Coadjutor, to Bishop Daniel MacDoñel, Vicar Apostolic of British West Indian Possessions. Bishop Smith became the first Archbishop of Port of Spain, Trinidad, in 1850.

There is no news as yet in reference to the Bishop of Charleston <sup>9</sup> [to be appointed]. The Rev. Mr. Gartland was seriously ill while I was away; but is now enjoying good health. Mark. A. Frenaye, who was also ill, is now strong again. You know of the troubles which the bishop of New Orleans is having with trustees: Doubtless he has your sympathy.

I wrote this at Philadelphia, the day before the Ides of September, in the year MDCCCXLII.

P. S. I wish, when you have an opportunity, that you would send me the Diocesan Statutes of St. Louis, and a copy also of the decisions <sup>10</sup> of the Sacred Congregation, which the Bishop received referring to the promulgation of the decree of Trent on clandestine marriages. I am leaving entirely in your hands my affairs with Mr. Ely. If you can by any means, get his sworn statement, and send it to me, so that the case may be, somehow at last, settled.

Could not the money left by Mr. Mullanphy to the bishop of Philadelphia be applied also to the use of the orphans?

Ely <sup>11</sup> has written that he has made a sworn statement, which I hope soon to receive.

Addressed

Right Rev'd. P. R. Kenrick

postage

Bp of

marked

St. Louis

in ink

Missouri <sup>12</sup>

.25

<sup>9</sup> Successor to Bishop England, who died April 11th, 1842.

<sup>10</sup> responsorum.

<sup>11</sup> For personality of Ely, see Letters CXXXIV and CXLIX.

<sup>12</sup> On the margin of the folded sheet (folded in for mailing) is written:—

Laudatur opusculum

Lauretanum ab Amico Religionis

referring evidently to THE MONTH OF MARY, which takes up the "titles" of the Litany of Loreto. The periodical is evidently the French publication, *L'Ami de la Religion*.

## CVI

## [Original Latin]

*To the Bishop of Drasa The Bishop of Philadelphia, his brother. Greeting*

Since I wrote last Bernard and Patrick Flanagan, the murderers,<sup>1</sup> have been caught; and they will be, I think, convicted, and condemned to be hanged. I begin with this gruesome news that you may know the fate of the men whose crime I described in my former letter. But you will wonder more when you hear that the Very Rev. P. Moriarty has taken advantage of the [civil] law; and, in order to avoid the paying of a fine imposed on him for marrying a minor, he is now listed, by authority of the Court, among those who are not able to pay.<sup>2</sup>

But I come now to what is more encouraging. I inform you of the visit [here] of the Apostolic Delegate to the Republic of New Granada,<sup>3</sup> who spent six years there. He is Archbishop of Camerino, Baluffi by name. Last Sunday he celebrated Pontifical Mass in St. John's church. He came to New York, intending to take ship there for Europe. I went to visit him, and asked him to honor our city with his presence, and he kindly consented to come here—

The Bishop of St. Louis [Rosati], who is said to be suffering with a cough,<sup>4</sup> has presented to the S. Congregation [the name of] the Rev'd. Mr. Michael O'Connor to be successor to the Bishop of Charleston [England]. When I made this known to our friend [O'Connor], he declared that he is determined not to take that see [Charleston]. But, in order to leave no suspicion that he was looking for the see of Pittsburg, he said that he had the same resolution in regard to that [see]

<sup>1</sup> caedis rei.—See Letter CV above.

<sup>2</sup> Ut mulctam sibi impositam ob minoris nuptias celebratas evadaret, et inter eos qui pares non sunt solvendo ex curiae auctoritate nunc recenseri—Declared insolvent, as it appears, by authority of the Court.

<sup>3</sup> Now Columbia, South America.

<sup>4</sup> tussi dicitur laborare—*tubercular*.



also. The Cardinal Prefect then wrote to the Archbishop [of Baltimore], asking his judgment in the case, and, at the same time, saying that it is my wish to have the said priest [O'Connor] Bishop of Pittsburg; and that he desires in this to accede to my plan. The Archbishop, therefore, is thinking of transferring the Bishop of Natchez [Chanche] to Charleston. But I fear that this would mean a loss to the new see [Natchez], and that such a change would not be acceptable to the clergy of Charleston. It appears to me, therefore more prudent for the present to have the Bishop of Richmond [Richard V. Whelan] act as Administrator of the diocese of Charleston, and put off the choice of a new Bishop until the time of the next Council [of Baltimore, May, 1843].

As to my own Vicar General [O'Connor], his objection, as he says in his letter [to me?], arises from the method of controlling Church property in this diocese. He hardly approves it; and the statutes <sup>5</sup> [diocesan] of Bishop England generally please him. He has no desire, therefore, to accept the see of Pittsburg, lest it be understood as a condition [implied] that he must leave things as they are. Conditions at St. Paul's do not meet his approval at all. He complains and says that he will leave the charge, if the faithful do not correspond in relieving the burden of debt on the church.<sup>6</sup> In general he has the same ground of disapproval against the pastor of St. Patrick's [in Pittsburg]. The school, which he has erected, he wishes now to put into the hands of laymen, authorized by law, and governed by a charter.<sup>7</sup> He has not learned how hard it is to uphold rights sacred, when laymen meddle in the affairs of the Church. For the rest, he enters upon no new designs opposed to my wishes; and, as he is a very good man, I am hoping that nothing detrimental will come of this.

<sup>5</sup> See "*The Constitution of the Diocese of Charleston*" in Bishop England's Works, vol. V, pp. 92-108.

<sup>6</sup> nisi fideles aeri alieno, quo laborat ecclesia, satisfaciunt.

<sup>7</sup> iam vult penes laicos, ex legis auctoritate, charta impetranda.

There was a decision in a meeting of the Sacred Congregation on the twelfth day of September, referring to the [Total] Abstinence Society, and the answer was sent to me that I have the power to give faculties to confessors to release, as they shall judge expedient in the Lord, the members of the Society from the obligation of the pledge or oath which they make explicitly or implicitly when they join the Society.

The Prefect Apostolic [Edward Barron] of Upper Guinea wrote to me from the City [Rome] the middle of August, and again in September. He was going [from Rome] to Ireland to collect money, intending to go then, in the month of December, to Gibraltar;<sup>8</sup> thence, with eight Spanish Capucines to return to Liberia. He sends you kind regards, and asks your prayers for the success of his mission.

I received the answer of Ely.

In reference to Matrimony, I wished to have a copy of the letter of the Bishop of St. Louis, the one which he wrote on the subject [to the Congregation], and also the answer of the Holy See [to this letter]: for the documents which the Bishop of Toronto gave me, do not seem to be in agreement with those which were reported [edited or published] in the Synod [of St. Louis]. I wish, if you have the opportunity, that you would send me the full text of the Synod. I would like also to have a copy of the Bishop's letter, and the answer [of the Congregation] on usury.<sup>9</sup>

The second volume of the Moral Theology is now through the press, and I am working steadily in preparing the little work on Baptism. When it is published I will send you a number of copies together with the second volume [of the Moral Theology]. I wrote this at Philadelphia on the Octave day of the feast of All Saints—in the year MDCCCXLII.

<sup>8</sup> Mense Decembris Calpen vehendus.

<sup>9</sup> The taking of interest on money loaned.

## CVII

## [Original Latin]

*To the Bishop of Drasa The Bishop of Philadelphia, his brother, Greeting*

I congratulate you on the fact that you have suspended a priest, whose unfitness for the work of the ministry is evidenced by the letters which he published through the medium of the press.

The Bishop of St. Louis [Rosati] wrote [from Rome] to that very excellent man, Mark Antony Frenaye, the nineteenth day of October; and it is evident that he is troubled in mind. I think, therefore that unwelcome communications are to be sent to him not without some words to console him: I fear that your straightforward way of bringing to his notice the conditions of things has made him sad.

As to the difficulties which may arise where temporalities [Church properties] are held in the name of the Bishop, by the Bishop's own neglect, these can be met, wherever the civil authority is at all in our favor: but [even in cases where these difficulties cannot be overcome] it is better to have such things [temporalities] in peril, and to lose them, than to have the authority of the Bishops blocked by the wrong influence of trustees.<sup>1</sup>

The V. Rev. P. Moriarty is still with us; and he continues, as usual, to preach on the teaching of the Church.<sup>2</sup>

The V. Rev. Mr. M. O'Connor still exercises his office [Vicar General in the Western District of Pennsylvania]. He has not been designated Bishop, though the Catholic Telegraph has so reported.

The Archbishop, yielding to the reasons which I gave him,

<sup>1</sup> praestat periculo subiacere res huiusmodi, et amitti, quam ut aedictorum molestiis praesulum auctoritas impediatur.

<sup>2</sup> de doctrinis Ecclesiae pergit concionari pro more.

has agreed not to propose the transfer of the Bishop of Natchez [to Charleston], and he has submitted the names of three priests to the Congregation—The Rev. P.<sup>3</sup> J. McElroy, The V. Rev. M. O'Connor and The Rev. James M. Lancaster. This one [last named] he recommended chiefly in his letter, following my advice; for the choice of Father McElroy is hardly to be expected, as he is a member of the Society [of Jesus]; and I am unwilling to have my Vicar General taken away. But now that the report has gotten into the papers, through the periodical published in Baltimore, almost under the eyes of the Archbishop, that he [O'Connor] has been named for the see of Charleston, I believe it the proper thing to appoint him. In fact it will not be easy to find another to grasp conditions and control [the diocese].<sup>4</sup>

Things in New Orleans are in a bad way; but I trust that God will bring them to order.

I received a letter recently from [our] uncle; in it he wishes to be remembered to you. The Bishop of Constantia [Barron] wishes also to have the assurance of your prayers. He is to sail soon from Europe for the shores of Liberia. Many others ask for a remembrance to you, among them a good lady named Blaine.<sup>5</sup>

Some weeks ago I made a gift of books to you. Mark Antony Frenaye undertook the sending of them. They are mostly copies of [my] Theology, which you can use in the Seminary. But one, that is the second volume of the Moral Theology, I wish to have you send to the Rev. Mr. J. B. Tornatore in my name. If you wish to send some [copies] to New Orleans, or deliver some to be sold at the book-store near the Cathedral, that will please me. But whatever there is of profit from such sale, I wish you to retain for the use of the Seminary.

<sup>3</sup> P[ater].

<sup>4</sup> *alius qui animos demulcere possit et regere vix reperietur.*

<sup>5</sup> Blaine, probably Mary Gillespie Blaine, the mother of James G. Blaine.—See DIARY, p. 84.

I think that the Will expressed in general terms would be valid in so far as it comprehends all that the Bishop of St. Louis then [at the time of making the Will] possessed. In most of the states a legacy [by Will] is not recognized [by statute law] if it embraces real estate to be acquired<sup>6</sup> [after the making of the Will of the testator].

The Bishop of New York<sup>7</sup> died the twentieth day of this month.

James O'Connor is starting on the way to Rome. He is to enter the Urban College.

Mr. Lopez is staying in the island of Cuba looking after his interests there, in which he has suffered some loss.

I wish you every blessing and the joy of the coming<sup>8</sup> day's holy remembrance.

At Philadelphia the feast of St. Thomas [Apostle, December 21] in the year MDCCCXLII.

## CVIII

### [Original Latin]

I am surprised that you propose to send here at this time of the year, when rivers, canals and roads are blocked, the pictures, candelabra and other church furniture, which is to be sold for the payment of a debt— I was very much grieved to know that the good [prudent] man Frenaye had sent you my books before the spring time, now, when they will be long on the way, and will reach you surely somewhat damaged— Moreover we can hardly expect to make much profit in selling church furnishings. As to the debt which you owe to [our] friend Frenaye, you should not trouble your mind about it; for I expect soon to be able to pay it myself, and I had [previously] told him so. Indeed this year I received nothing

<sup>6</sup> de bonis immovibilibus in posterum acquirendis.

<sup>7</sup> Dubois.

<sup>8</sup> Christmas day.



from the French Association,<sup>1</sup> though they had assigned me three thousand francs.<sup>2</sup> But, when the treasurer had remitted an equal amount to me to be paid over to the Liberia Mission, and a little later the Vicar Apostolic of Guinea [Barron] came to France, he [the treasurer] retained the portion which had been assigned to me, thinking, perhaps, that it was all to be paid over [by me] to the Vicar. Therefore I have expended all that was granted me for the support of this Mission. From Austria I have received nothing for some years past; and, with the exception of one thousand dollars,<sup>3</sup> which is promised to the Congregation of the Most Holy Redeemer for the erection of a church, there is nothing left of what we received before. The clergy this year raised fifteen hundred dollars for the support of the Bishop. I could have given you this, if it were not for the fact that my taste for writing<sup>4</sup> has increased the burden of my debts. If the goods have not yet been shipped, I beg of you, do not send them; for I think that I can find the means to pay [the debt].

I have, however, little hope of obtaining credit for you:<sup>5</sup> You know that they who have money, seldom wish to loan it on security in Church properties: But, though the conditions are difficult [in St. Louis], there is yet no reason for being discouraged.

If you wish me to make a request in the papers for a loan of money, without mentioning a name, I will do so.

<sup>1</sup> The French branch of the Association for the Propagation of the Faith.

<sup>2</sup> Possibly dollars—*ter mille nummi mihi fuerint adsignati*.

<sup>3</sup> I cannot be sure of the *coin*, "*Praeter mille nummos*," though in this case the money was probably here in bank; therefore, I presume, dollars. In the case above it was to come from France, presumably francs.

<sup>4</sup> "*scribendi malus amor*"—This refers evidently to the consequent printer's bills.

<sup>5</sup> *Nulla autem spes mihi est aes alienum tuo nomine contrahendi*.

As to a new edition of my work,<sup>6</sup> I will hear nothing of it until the first is sold. If however you can raise any money from this source [the sale of Theologies], it is all yours.<sup>7</sup>

When, relying on the authority of the Synod of St. Louis, I was under the impression that the decree<sup>8</sup> [of Trent] on clandestine marriages was promulgated throughout the entire Mississippi region, and when I had so explained it, the Bishop of Toronto thought otherwise, and he brought out some rulings of the Sacred Congregation from which it appears that the promulgation is to be understood as applying to those places only where the faithful are organized as [canonical] parishes. It was for this reason that I wanted to see the full text of the letter of the Bishop of St. Louis to the Sacred Congregation on this question, and also the response [of the Congregation], in order to make clear any apparent conflict between the two [texts] in the Tract on Matrimony which is to be published this year. Therefore, if you can by any means find them, you will do me a very great favor by sending me complete copies of both. I wish to have also the special decrees which are said to have been issued [for the Bishop of St. Louis] on charging illegal rates of interest.<sup>9</sup> For the rest, I am not troubled about the tract on Matrimony. The suggestions which you sent me seem to be quite enough.

Thus far I have received no letters from the Episcopal Bishop of Vermont<sup>10</sup> informing me of his desire to enter upon a controversy in writing. Here everything is quiet, as the Protestant Association is lacking in energy and life, though some few are showing their teeth because the School Boards yielded to me in a measure.

<sup>6</sup> Probably *The Theology*.

<sup>7</sup> *totam tuam esse velim*.

<sup>8</sup> See Letters CV and CVI for interpretation of the "*Tametsi*" decree.

<sup>9</sup> *quae lata dicuntur decreta specialia de usura enormi*.

<sup>10</sup> Evidently John Henry Hopkins.

I have taken upon myself the burden of editing the paper [the Catholic Herald], as the printer, burdened by debt, could no longer pay the editor; also for another reason, from lack of judgment, what was carefully written was often wanting in Catholic sense. I do not know whether the new editor will satisfy the tastes of all of you. I am sending you a sermon on *The Love of Our Enemies*. I will send you the little work, which is now through the press, On Baptism as soon as I can. It is my desire that you have all the copies that you want, the profit of sales to go to you.<sup>11</sup> You see, by the papers, that I am preaching every Sunday evening. I have the vigor to talk; and writing does not easily tire me. Pray that these labors may bring forth some fruit. So long as the enemies of the Faith maintain their unfriendly spirit, so long is that very fact my sufficient reason to persevere in the fight. But if God be with us, who can avail against us? In a time of difficulty I ask at once your counsel and your prayers.

At Philadelphia the seventh before the Ides of February in the year MDCCCXLIH.

[P. S.] The two brothers Flanagan are to be hanged the third day of March.

### CIX

#### [Original Latin]

*To his much esteemed brother, the Bishop of Drasa, The Bishop of Philadelphia, Greeting*

You know, from the papers, that I have won a victory without a conflict, as the so-called Bishop<sup>1</sup> has refused [the controversy]. Many things appear in the pamphlet, which he lately published, that should be corrected; but, as he says that he wishes to discontinue [our] interchange of letters, it seems

<sup>11</sup> This seems to be the meaning. The text reads: *exemplaria autem omnia, desumptis quae velis, in tui utilitatem venire velim.*

<sup>1</sup> Probably Hopkins.

to be hardly worth the trouble to defeat him as he deserves, a man lacking in principle and sincerity.<sup>2</sup>

I will advise you by all means not to send the furnishings, which you thought could be sold [here]. The cost of shipping will exceed what you can [reasonably] expect to gain [by their sale].

I am surprised to learn that you intend to give the name *Cabinet* to the periodical that you have in mind to establish, [a title] which belonged [to a paper] in Baltimore, and has now for good reasons been given up.

I have gotten no word as to whether the Theologies [which were sent] ever reached you; but I am taking it as certain that you have them. Very soon I shall see to sending you the Tract on Baptism and some other minor publications.

A young man, Corcoran<sup>3</sup> by name from the diocese of Charleston is reported to have written to Charleston [from Rome] that he understands, inferring from what was said by Palma,<sup>4</sup> that a very serious charge is made against *dignissimus*.<sup>5</sup> A certain priest, a good man, has written me, saying that the charge alleged appears to him a very great wrong [to the candidate "*dignissimus*"]; but that we shall have yet to find another [candidate for] bishop [of Charleston]. He [this certain priest] is most eager in his petitions to have you transferred there [to Charleston]; suggesting that you hand over the reins of government to the Bishop of St. Louis [Rosati].<sup>6</sup> You see what men will dream about.<sup>7</sup>

<sup>2</sup> operae pretium non videtur eum, prout meretur, plectere, hominem utpote ignavum et fallacem.

<sup>3</sup> This evidently refers to James A. Corcoran, at this time a student in Rome, where he was ordained priest, Dec. 21, 1842, but remained a student priest until the following year.

<sup>4</sup> Palma, probably John Bapt. Palma, the professor of history in the Urban College. He died in 1848.

<sup>5</sup> Referring evidently to the first choice of the three candidates presented for the see of Charleston.

<sup>6</sup> Bishop Rosati died in Rome, Sept. 25 of this year, 1843.

<sup>7</sup> Vides quid somnient homines.

The Very Rev. Paul Cullen writes to me that the Bishop of St. Louis has been disappointed by [the fair promises of] Haytiens, and that he is to return [to Hayti], to rearrange the whole affair there; but I do not see how that will succeed, as they [the Haytiens] are embroiled in civil war.

That very excellent Rector, The Rev. Joseph Balfe wishes you to remember him; he left here recently to be received as a Novice in the Society of Jesus.

The priests of the Congregation of the Mission gave [a course of] spiritual exercises here last November with gratifying results. I know that you will be pleased to learn of these [above items of news].

Things are going on smoothly here; if there is not some evil hid under the surface.<sup>8</sup>

Many here are looking forward with pleasure to what I am promising them—that you will come to this city at the time of the celebration of Council [in Baltimore, May, 1843].

At Philadelphia, XIII Kal. April [March 20], the year MDCCCXLIII.

## CX

### [Original Latin]

*To the Bishop of Drasa, The Bishop of Philadelphia—  
Greeting*

On the very same day, on which you wrote to me, M. Bras-sac also wrote from Paris, telling me that the Bishop of St. Louis [Rosati] has reached there [Paris], and that he will be on the way soon to the island of Hayti. I expect, therefore that he will reach here before long. The Bishop, however, was sick, he suffered with the fever while he was in Rome; I am therefore quite insecure about the state of his health.

The rumor has reached you, perhaps, that my Vicar Gen-

<sup>8</sup> si nihil mali lateat.



eral is entertaining the thought of a religious life. Probably he will sail from New York about the beginning of next month [for Europe]; and his purpose is to request the Apostolic See for permission [to enter a religious order]. The problem of choosing [worthy priests] for the episcopal office will be taken up in the Council. I have in mind to appoint The Rev. Mr. Patrick Reilly \* Rector of the church of St. Paul [Pittsburg], and make The Rev. Mr. Gartland Vicar General. Either the desire of a more perfect life or the Church's need has now taken away from me three Vicars General. The Rev. Joseph Balfe has left us this day in order to enter religion. I had proposed to make the Rev. Mr. M. Maller Vicar [General]; but, in his great humility, he refused the office.

I wrote this hastily, expecting soon to greet you, at Philadelphia, the tenth before the Kalends of May [April 25] in the year MDCCCXLIII.

## CXI

## [Original Latin]

*To the Bishop of Drasa The Bishop of Philadelphia Greeting*

The bearer of this letter Henry Pearson deserves, I believe, to be remembered to you, that living in [your] city he may have your guidance. He takes with him some books for you from the good priest Steinbacher.<sup>1</sup> The V. Rev. Mr. Heyden has taken charge in Pittsburg.<sup>2</sup> The Rev. Mr. Gartland is unwell, so that I fear that I may have to give up the work of the Visitation.<sup>3</sup> Otherwise things are happily in order. I

\* Patrick Reilly [usually written O'Reilly], is probably the president of St. Mary's College, Wilmington, which was opened in 1839, and of which the Bishop says in his DIARY that it was recognized [chartered by the State Assembly (Delaware)] in 1847.—See DIARY, p. 244.

<sup>1</sup> a canonico Stienbacher.

<sup>2</sup> Probably as rector of St. Paul's.

<sup>3</sup> In the DIARY there is no record of a visitation for 1843. This ill-

wrote this hastily on the feast of St. Juliana [June 19], in the year MDCCCXLIII.

## CXII

## [Original Latin]

*To the Bishop of Drasa, The Bishop of Philadelphia—  
Greeting*

The very excellent priest Montuori, who carries this letter to you will tell you of the purchase of a plot,<sup>1</sup> or quite a large tract of ground to establish a House of the Congregation of the Mission. You will be pleased to know this, and it will be fruitful of good results for religion.

The Rev. M. Brassac has written lately to Mark Antony Frenaye, that the Bishop of St. Louis [Rosati] celebrates Mass on Sundays, but that he is so weak that there are grave fears about his recovery.

ness of Father Gartland may be the reason for no visitation. The Bishop probably was detained at St. John's by pastoral duties. In the Frenaye correspondence I have found no letters—usually written to the Bishop while on visitation—between May 13, 1843, and Jan. 25, 1844.

<sup>1</sup> A letter manuscript of the Rev. Mariano Maller, C.M., addressed to M. John Timon, Paris, dated July 21, 1843, describes this property, and on a rough draft shows it extending southward from Market to Spruce street, apparently in West Philadelphia.

The following Act of Assembly appears to point to the same property:

“AN ACT to incorporate the congregation of St. Vincent de Paul in West Philadelphia.

“Whereas Thaddeus Amat, M. Antony Frenaye, Michael Domenec, William (?) Wilcox and John Sullivan, having purchased certain lots in the borough of West Philadelphia for the purpose of erecting thereon a church for the use of the Catholic congregation; and also with a view to building thereon a dwelling house for them and a house of education, and have desired to be incorporated under the name and style and title of The Congregation of St. Vincent de Paul” . . . . Therefore—[The names of the incorporators are—Amat—Tornatore—Domenec—Andrew Roni, John Sullivan, James Wilcox, Mark Wilcox—]

Approved the second day of April, 1849—Laws of Pennsylvania, 1849.

Up to the present time I have received no letter from Rome ; I am therefore still uncertain about the new [episcopal] see.<sup>2</sup>

I have received letters from Dublin, from [our] uncle, who complains that you have not written for a long time.

You have learned from the papers that the Bishop (so styled) of Vermont has sought to gain a victory without my knowing it.<sup>3</sup> I am constrained now, therefore, with loss of time and money to expose his trickery. I trust that it may be not without some gain for souls. The pamphlet will be published within a few days.

Up to the present time few persons have made any request for the periodical of which you are the editor each month.<sup>4</sup> Fithian, as it appears to me, is not eager for them [subscribers] ; but they all speak well of you. Your printer for some time now has been careless about making payment to the paper makers [here?] according to their agreement. I am bringing this to your notice, in order that it may not fall out eventually, perhaps, to your own disadvantage. I do not know whether or not the agreement between them has been kept.

Very recently a Lawyer, Brashear [by name] born in Virginia, fifty years of age, made profession of the Faith, and received the Sacraments of the Church. He was ill, but in no danger of death. He is a man of character and literary culture. A poem of his on the Church of Christ will appear in tomorrow's paper [The Catholic Herald].<sup>5</sup>

I pray that you may deserve happiness and success, St. Vincent de Paul interceding for you in the year MDCCCXLIII.

[Written evidently on the feast of St. Vincent, July 19.]

<sup>2</sup> This refers evidently to the division of the diocese of Philadelphia and the forming of the new see of Pittsburg.

<sup>3</sup> *voluisse, me clam, triumphum agere.*

<sup>4</sup> Evidently *The Catholic Cabinet*, published monthly at St. Louis.

<sup>5</sup> This "poem" will be found in the *Catholic Herald* of July 20, 1843, signed B.

## CXIII

## [Original Latin]

*To the Bishop of Drasa The Bishop of Philadelphia Greeting*

I received yesterday fifty copies of the periodical known as "The Catholic Cabinet". I have sent them to Pittsburg. Mr. Fithian also received a hundred copies. This, I think, was due to an error, for the name [on the parcel addressed] was written The Rev. Mr. Deane. For the rest I will counsel you not to send out the periodical where it is to no purpose. Hardly ten persons have bought it here. Moreover they are sent here in two packages, which doubles the cost of carriage. I have thought it well to bring this to your notice so as not to add to expenses [uselessly]. Indeed I doubt whether Mr. Fithian will make the necessary effort to sell them. I think also that you ought not to send a large number here until a fair number of subscribers is secured; as the very number will leave the impression that they are cheap. Twenty-five copies, it seems to me, ought to be enough. I am surprised to find very little written by yourself in these [copies of the "Cabinet"]. Other points are familiarly known, and not up to the taste of many [readers]. On this score a writer in the Boston publications<sup>1</sup> criticised it [the Cabinet] severely.<sup>2</sup>

The book dealer ought to be instructed to send the papers to Fithian only; and to pack them securely in one parcel, so that they may not be damaged in shipment as some have been [in former shipments].

I find no mention of my own little work on Baptism in the Catalogue of the St. Louis book seller. I am therefore uneasy in mind, fearing that they [the books] may have been lost on the way. I trust that my *Letter*<sup>3</sup> to the episcopal Bishop Hopkins [printed] has reached you.

<sup>1</sup> The form is plural—ephemeridum Bostonianarum. Boston had two Catholic papers at this time, "*The Pilot*" and *The New England Reporter and Catholic Diary*.—See Directory, 1843, p. 167.

<sup>2</sup> maligno dente carpsit.

<sup>3</sup> The reference is evidently to one of the frequent tracts which

Johnson of Brooklyn gives us the assurance, through the priest James O'Donnell, editor of *Catholic Notes*,<sup>4</sup> that very many Episcopalians wish seriously to enjoy communion with the Church Catholic: that they are now keeping the fasts of the Church, reciting the Breviary, and observing other points [of discipline] with a view to this end. You know what a fire [of controversy] has been started in New York! Haight<sup>5</sup> has declared in a pamphlet that he detests our [Catholic] teachings; yet he presented the student<sup>6</sup> Carey, who holds to the doctrines of Trent, to the Bishop, Onderdonk for ordination. Price, the rector of the church of St. Stephen, has also declared that he has a horror of Romanism. What can we expect of men who have such dispositions?

The priest O'Hara<sup>7</sup> has returned from Rome, and is now stopping in this city.

I wrote this at Philadelphia on the Feast of St. Alphonsus [August 2] in the year MDCCCXLIII.

[P. S.] A lady who lives in this city, Dowling by name, is making inquiry about a girl, Mary Anna Keefe. This lady is the girl's aunt, and she thinks that this girl is in a convent in the city of St. Louis. She [the

Kenrick published to refute sectarian claims. A series of *Letters* of this character led up to the publication of the first edition of *THE PRIMACY* in 1837.

<sup>4</sup> *Editorem Catholicæ nuntii*. Three Catholic periodicals were published in New York in 1843—"The Freeman's Journal," "The Truth-teller," and "The Catholic Expositor and Literary Magazine," this last a monthly.

<sup>5</sup> Benjamin I. Haight was for many years rector of All Saints', New York.

<sup>6</sup> *juvenem*. For an account of this Carey ordination episode, see *The Catholic Herald*, Sept. 28, 1843; also a communication referring to the same facts in the issue of Sept. 14.

<sup>7</sup> This evidently is William O'Hara, later the first Bishop of Scranton, 1868.



lady Dowling] had spoken to you while you were still here, asking you to inquire for her.

The Lady Strahan together with her husband has come here from the city of Washington to visit friends. She asks for a remembrance in your prayers.

## CXIV

## [Original Latin]

*To the Bishop of Drasa The Bishop of Philadelphia—Greeting*

Yesterday left here the priest Donahoe, protector on the way to the devout women<sup>1</sup> who are going to the city of Du-buque. In course of the journey they will visit you, and expect to remain a short time as your guests. He [Father Donahoe] has in mind to return here, unless he finds a home more to his taste [in the west].<sup>2</sup>

In letters<sup>3</sup> which I gave him, I made the statement, if I mistake not, that it is reported here that the Lady Keating is to leave soon to be enrolled among the Salesian Sisters:<sup>4</sup> but I attach little importance to the report, therefore I would not have it reach M. Garesché as coming from me. Mr. Fithian says that the parcel of pamphlets [the Catholic Cabinet] for the month of August has not yet reached him. I fear, therefore that it was either misdirected, or by some error carried

<sup>1</sup> The Sisters of Charity B. V. M., formerly, since 1833 in charge of St. Michael's School, Philadelphia.—See DIARY, p. 221. The priest is Terence J. Donahoe, first rector of St. Michael's.

<sup>2</sup> ni sedes gratior illi offeratur.

<sup>3</sup> Probably this letter or letters were given to Father Donahoe to commend the pilgrims on the way to the Bishops at Cincinnati, Vincennes or Louisville and St. Louis.

<sup>4</sup> Sisters of the Visitation—Salesian referring to the founder of the Sisterhood, St. Francis de Sales. The Lady Keating is evidently Mrs. Jerome Keating, the daughter of John Keating, who later was Sister Mary Joseph, and superior of the Georgetown Convent.—See Letter CXVIII.

elsewhere. I fear that Mr. Holcomb, not familiar with persons and places, mixes things badly; therefore I counsel you to see to things personally, so as not to lose the results of good endeavors.

If I rightly remember, you took with you the notes which we made on the [text of] the book of Genesis, wherein your light is shed upon my labor. I wish your genius could find the means to complete the work, to correct, arrange and publish them; for it is hardly right that you store away like a miser what may serve to instruct and profit many others in the knowledge of things sacred, while our enemies are busy sowing the seed of poisonous weeds.

My work in the tracts of Theology seems at last to be finished, a work which has cost me much labor and heavy expenditures [of money]. It is your place [now] to deserve the palm in explaining the Sacred Scriptures.

I wrote this on the Ides of September [Sept. 15] in the year MDCCCXLIII.

## CXV

### [Original Latin]

*To the Bishop of Drasa The Bishop of Philadelphia, his brother—Greeting.*

I have learned by a letter of The Very Rev. Van De Velde that the money left by will of J. Mullanphy for the use of the orphans of this diocese, has been transmitted to you by the executor of the will. It is my wish that you retain this money, as I am taking upon myself the burden of caring for the orphans.

I am sending you this day by way of the canal and the [Ohio] river seventy-five copies of the third volume of the Moral Theology, also about ninety copies of Cobbet's History of the Reformation together with some [other] books which

the Bishop of St. Louis [Rosati] sent here from Rome. I wish you would let me know when they reach you.

There is no hope for the recovery of the Bishop [Rosati], as I gather from letters and the report of Bishop Chabrat. In consequence you must be prepared to bear the burden of government alone.

We have no information as yet regarding the bishops designated [whose names were presented to the Holy See by the Council of Baltimore, May, 1843]; but Paul Cullen, who wishes also to be remembered to you, has advised me by letter that there will be likely no change made. Some of the Bishops are complaining because the Bishop of St. Louis [Rosati] wrote to Rome from Paris recommending the names of others distinct from the names determined by the Council [of Baltimore]: some have even written to Rome declaring that it will be difficult to agree [on names to be presented for the episcopacy] in the future, if the candidates now chosen [by agreement] are rejected on the secret objection of one man or two.

Robert Parry, a native of Wales, recently made profession of the Catholic faith in St. John's church. Later on I learned that he is traveling through the state, as a temperance advocate, giving lectures to mixed congregations, sometimes in non-Catholic churches for a money consideration. I have, therefore, not yet admitted him to Holy Communion, though he declares that he takes no part whatever in the religious observances of the sects. I would like to know what you think of such a case. The fact of his conversion is not [generally] known.

I am in dread of the labor and the cost of a translation of the Bible; if, therefore, you are not willing to undertake the work, the faithful will be left without it.

The Bishop of Pittsburg [O'Connor] is to return [from Rome] next month or the month following. About the end of this month the Bishop of Constantia [Barron] will leave

England for the shores of Africa. Six French priests have been sent there already.

[Our] uncle complains that you have not written to him for a long time. He asks that he may be assured, at least, of your prayers.

If you see The Very Rev. M. Timon, I wish you would consult with him [for me] about the purpose of making the Rev. Mr. [Mariano] Maller Vicar General [of the diocese of Philadelphia]. As yet I have appointed no one. I am waiting his [Maller's?] return.

Things are going on well enough here.

At Philadelphia the seventh before the Kalends of October [September 25] in the year MDCCCXLIII.

P. S. You may sell the books which I am sending you to a book-dealer for the benefit of your Seminary.

The following recent theory about the composition of the book of Genesis appeals \* to me as having merit—[namely] that the book of Genesis is the result of the labors of various [earlier] writers, who, divinely guided, described contemporary facts: Moses then recognized these [older documents] and gave them the [new] form of his narrative; so also the Pentateuch, the books of which he is the chief author, later bear the authority of his name. I am not sure how well this theory could be verified in the text of Scripture. I do not hold to it as absolutely certain. But there are reasons to be found in the diversity of style, and the minute and accurate description of facts, if I may form a judgment on this subject. For, while I admit that main facts could easily be accounted for by tradition, I can hardly believe that the genealogical tables and other points more minute could have been preserved [to the time of Moses] without some form of written monument. I will ask to have your judgment on this subject.

\* Mihi nuper arrisit opinio.

## CXVI

[Original Latin]

*To the Bishop of St. Louis The Bishop of Philadelphia  
Greeting*

I report to you the sad news of the death of the Bishop [Rosati], your predecessor, who closed the course of his holy life at Rome the twenty-fifth day of September, not knowing whether the knowledge of it has reached you by any other way.

The decrees and statutes of the Council of Baltimore [of May, 1843] will go into effect by vote of the Sacred Congregation. The new sees will be erected, and the Bishops whom the fathers [of the Council] named, will be appointed, with one exception only, Father de Smet, in whose stead they have appointed The Rev. Mr. Blanchet. The rest you have learned from the papers, probably, or you will know it soon.

I wish, when you have the opportunity, that you would speak with the Very Rev. Mr. J. Timon about [my] appointing The Rev. Mr. [Mariano] Maller Vicar General, as I must appoint one very soon, and he is my first choice. But, if the rule of the Institute will not allow this, then it appears that I will have to appoint the one who is with me acting as rector of the Cathedral.\* †

I am the first, I think to address you as The Bishop of St. Louis. May you follow in the way of the amiable virtues of your predecessor for many years. I wrote this at Philadelphia the seventh before the Ides of November [Nov. 9] in the year MDCCCXLIII.

## CXVII

[Original Latin]

*To the Bishop of St. Louis, The Bishop of Philadelphia  
Greeting*

I perceive, by the letter which you wrote on the Vigil of

\* St. John's.



All Saints, how much you are troubled in mind over the outcome of the [temporal] affairs of the Bishop [Rosati], whose death we are now deploring. I feel also the fact [stated] that you are over-burdened with debt. I have even, through the kind offices of a friend, tried to get a loan of money for you, but without success.<sup>1</sup> You will have to wait, therefore, it seems, and depend upon the allotment made for your diocese by the French Society [the Association for the Propagation of the Faith]. This, however, cannot be drawn now. Mr. M. A. Frenaye holds out this hope, that within two months two thousand five hundred dollars<sup>2</sup> could be raised on a loan, if it should be found necessary.

I am puzzled at the fact that you have not said a word about the money which the Very Rev. Mr. Van de Veld received in my name from the heirs of [the] Mullanphy [estate]; and which has been turned over to you, as he states in a letter [to me]. I am uneasy in mind now, fearing that by some chance the draft<sup>3</sup> may have been lost in transit, as it was sent from him to you. I will ask you, therefore, to inquire, and, when you get it, turn it to your own use [the use of the diocese]. I will take care that the amount is made good to the Orphan Asylums.<sup>4</sup> If there is very urgent need you may address a letter of credit to Mr. M. A. Frenaye, payable thirty days after sight, for two, or three, or four thousand dollars, we will see that it is paid.

What you say of the periodical<sup>5</sup> is not encouraging. I have been pleased with this publication; and I think it ought to be carried on to the completion of the first volume at least, if it cannot be continued further. Indeed, what has been so well

<sup>1</sup> *successu infelici.*

<sup>2</sup> *nummos.*

<sup>3</sup> *cambiale.*

<sup>4</sup> *mihi curae erit eam Orphanotrophiis rependere. Si res urgeat, poteris cambiale in Dm. M. A. Frenaye dirigere.*

<sup>5</sup> "*The Catholic Cabinet*" of St. Louis is meant, probably.

begun and merited much approval, should not be too hastily discontinued. It is important for religion that the West should have a publication to uphold the Faith.

There were sufficient reasons for sending away Mr. Holcomb, unless possibly good faith may excuse him. But you must keep in mind that the bills for paper [purchased] are made out to him.<sup>6</sup> This obligation, it appears, you will have to satisfy, so that Mr. Wilcox<sup>7</sup> may not be the loser by your arrangement. I know that you are not bound [to this] by written agreement; but, as you have, in a way, recommended him [Holcomb], and since the paper was used for the publication [of the Cabinet], I hardly think that you can avoid the obligation. If, however, Holcomb has acted with a good conscience, it may be that his error of judgment ought to be pardoned, even though you may not approve what he has done. I know, indeed; and I weigh well in mind what danger there is in your disagreeing with an employee.<sup>8</sup>

As to the care of printing and editing [The Cabinet?], I think you can arrange it easily. You can have the help of one of your priests; even though his work is not perfect, you are there generally to oversee it: and what is published is not always a new composition, though it is not advisable to take much from other sources.

We have, as yet, not received the copies of the periodical for last month, except one for the use of the editor;<sup>9</sup> and it is not likely that we will receive them very soon, as the rivers are closed with ice. For the same reason, I understand, you

<sup>6</sup> *Prae oculis habendum est eum chirographo obligari ad papyri impensas solvendas.*

<sup>7</sup> Probably Mr. James Willcox of Philadelphia and Ivy Mills.

<sup>8</sup> *Novi scilicet, et animo rite perpendo quanti sit periculi in disputatione de servitute aliquatenus te ingerere.* The reference may, however, be to questions of debate on the problem of slavery.

<sup>9</sup> Probably the editor of the *Catholic Herald*. The Bishop himself was the editor at this time.—See Letter CVIII above.

can hardly look for much aid [in the sale of the publication] from the East: but it is in the West chiefly that the periodical must find its patrons.

On the other points which trouble your mind I am not qualified to speak, since the circumstances are not known to me; but I do give you this counsel: Do not yield under the pressure of much work: He who placed the burden upon you will not fail to sustain you so long as you make a good endeavor. Whatever help I can give you is at your command.<sup>10</sup>

The Archbishop [Eccleston] is in good health; in mind, at any rate, he is sound. How it came about that he was a little indisposed at Pittsburg I do not know; but I am glad that nothing came of it.

I wish to be remembered by the priest Cellini. Things are going on quite well here, as well as we may expect in this constant change of things that pass away.

I pray God that you may have the happiness of a good life and worthy achievements for many years.

I wrote this on the Ides of November [Nov. 15] in the year MDCCCXLIII.

## CXVIII

### [Original Latin]

*To the Bishop of St. Louis The Bishop of Philadelphia*<sup>1</sup>

I am pleased to know that you decide to continue to publish month by month the periodical [Cabinet], which treats things sacred with honor to the Catholic religion. I am quite sure that if this publication can be continued for two or three years it will have many patrons throughout the United States.

As to [your] getting a loan of money here, I think it hardly

<sup>10</sup> Quidquid in me subsidii est poteris praecipere.

<sup>1</sup> "S"—the usual patristic symbol for greeting is omitted in this letter.

expedient to look for it, unless the need is very urgent. It is not at our command, but would have to be borrowed from a creditor of Mr. Lopez and from the bank; the interest, as you know, is deducted beforehand, and the note must be renewed every three months.<sup>2</sup> It is better, therefore, to await a time more opportune, unless there is danger threatening of a suit [in law]. But, if I see any chance of helping you, I will do so without delay. I will follow your advice, and write to France [for aid]. In this case I will change my former determination, for I had resolved fully to ask for no more help from abroad.

I will send the books, which you ask for, at the beginning of the coming year, for it is hardly prudent to send them at this season of the year, especially as there is no pressing need for them.

The commendation to adopt the Theology [text books], which are my work, has not yet been issued by the Archbishop of Baltimore, and they at the Mountain<sup>3</sup> are hesitating, lest they appear to hurt the majesty of the city [Rome] by introducing the work of a stranger. However many copies have been sold in the Seminary,<sup>4</sup> and the books are kept for sale [to the students] by The Rev. Mr. F. L'homme, an indication that they are not averse to using them. At Louisville [Kentucky] there are many copies of the Theology in the possession of the bookseller Webb, and with the editor of the Catholic Advocate. I have given orders to have these sent to you, as there is small prospect of selling them there [at Louisville]. But if they are given notice in your periodical [the Cabinet] as on sale by a bookseller in St. Louis, probably they will find buyers. A priest came from Quebec, who bought two copies

<sup>2</sup> *Praesto non habetur, sed ex creditore aliquo Di. Lopez, et ex mensa nummaria petenda est, usura, ut nosti, ante soluta, et chorographo, terno quoquo mense renovando.*

<sup>3</sup> Mount St. Mary's, Emmitsburg.

<sup>4</sup> The Seminary evidently refers to St. Mary's, Baltimore, where the Rev. Francis L'homme was a teacher of Greek in 1843.—See Directory.

of the whole work [Dogma and Moral]. It is too soon to think of a new edition.

The Bishop of New York <sup>5</sup> visited us lately, vigorous in body and mind, and much pleased at the fact that his counsel had been followed [at Rome] in reference to the naming of a Coadjutor and two other Bishops. For Bishop Rosati had prevailed upon the Apostolic Nuncio <sup>6</sup> to write to Rome <sup>7</sup> to request the Pope not to appoint them. But he [the Pope] yielded to the Bishop of New York, writing to him again that what had been agreed upon and passed by vote [in the Council of Baltimore] should be ratified.

Give my kindest regards to my very dear Doctor <sup>8</sup> [physician].

The Lady Keating <sup>9</sup> went to Georgetown last week to enter the Convent of the Sisters [of the Visitation]. She will serve God with the unselfish love of an undivided affection, and adorn with the example of new virtues a life well deserving for its many merits.

I wrote this on the feast of St. Peter Chrysologus [Dec. 4] in the year MDCCCXLIII.

[P. S.] This day I visited the eldest daughter of General Winfield Scott.<sup>10</sup> Her love of the Faith, which she has em-

<sup>5</sup> Hughes.

<sup>6</sup> At Paris apparently, where Rosati was at the time.

<sup>7</sup> ut ad Urbem scriberet.

<sup>8</sup> Medico meo charissimo plurima jucunda meo nomine dicas.

<sup>9</sup> Eulalia Keating, the daughter of John Keating. She married Jerome Keating, her cousin, and was the mother of Doctor William Keating. She as known in religion as Sister Mary Joseph. She was chosen superior of the Georgetown Convent in 1858; died 1874.

<sup>10</sup> Three daughters of General Winfield Scott became Catholics. Virginia, "the second daughter," in religion Sister Mary Emanuel, died in the Visitation Convent, Georgetown, Aug. 29, 1845. The names of the other two are given, Maria Mayo and Emily McTavish, both religious. — See note in *Griffin's Researches*, X, p. 140; signed GILBERTA WHITTLE.



braced with [under the instructions of] the Sisters in this city, is strong and sincere.

[P. S.] I am hesitating, a little uncertain, as to whom I shall appoint as Vicar General. The priests of the Congregation of the Mission are so far averse to anything that could be an occasion of discord, that there is hardly one of them who would be willing <sup>11</sup> to enforce the law against a delinquent, in virtue of the power of a Vicar [General], or in any other way, provoke the feelings of others against himself. Moreover the appointment of one of them, would establish a precedent,<sup>12</sup> as is the case of the priests of Saint Sulpice in Baltimore. I would prefer to appoint Gartland, a priest of the diocese; and I esteem him so much for his upright life and sincere piety that he holds the first place of preference in my mind, though I hesitate. + When the Bishop of Pittsburg [O'Connor] comes, whom I am expecting now every day, I shall ask his counsel. This naming of a Vicar [General] may thus be the occasion to reconcile <sup>13</sup> him. I think, therefore, that you may wait until you receive another letter from me before bringing this question [of the choice of a Vicar General] to the consideration of The Rev. Mr. Timon. You see how my plans draw me different ways.

## CXIX

### [Original Latin]

*To the Bishop of St. Louis The Bishop of Philadelphia*

I have witnessed [signed?] the will according to law, but the magistrate thinks that the signature should have the seal affixed in accordance with an order of the court. I could not,

<sup>11</sup> vix vellet . . . reum plectere.

<sup>12</sup> munus perpetuum fiet.

<sup>13</sup> This seems to refer only to Bishop O'Connor's former unwillingness to assume the burden of the government of the new diocese of Pittsburg.

therefore, send it to Pittsburg, to have the Bishop of Pittsburg witness it also. If this is required, an attorney could get another order of court, or send it there [to Pittsburg].

I am pleased to know that you have gotten a loan of money at a low rate of interest. The report which went abroad about the Bishop of New York [Hughes], that he had received a large loan of money from Belgium, is without foundation.

About extraordinary faculties granted by special indult [to a Bishop] I am **not** quite sure. They seem to be of the nature of personal concessions only. And the fact that he [a Bishop who has such faculties] could give **some** of them to priests to be exercised after his [the Bishop's] death, *sede vacante*, **does** not prove that the successor could exercise the same without a new indult.<sup>1</sup> The safest course would be to ask for these faculties without delay, and thus remove all doubt.

As to [the case of] those who come in order to contract marriage, I think that they can not be married in virtue of these special faculties, where an impediment exists, so long as the ordinary is unwilling; for it appears to be a case of evading the law. But, if they are in good faith, and remain so for some time, the ordinary not disapproving, I do not know how to decide. Saint Alphonsus, L. I, n. 158. and L. VII, n. 19, thinks that they only come within the definition of subjects [of jurisdiction] who remain in a place for the greater part of the year, though not resident. But it does not appear [to me] that they are to be accounted as subjects, who stop [in some place] for a short time [only], in order to have the [legal] advantage [of residence]. If one or the other [of the contracting parties] is a subject [resident] then I think the dispensation can be granted as a favor or right to both.

What you suggested to me in reference to the little treatise which I published some time ago against Hopkins is not for-

<sup>1</sup> The reference seems to be to faculties formerly subdelegated by Bishop Rosati to some priest or priest of the diocese of St. Louis.

gotten. The Bishop of Pittsburg has made the same suggestion. I am, therefore, thinking about proving the Primacy<sup>2</sup> [of Saint Peter and the Apostolic See] without any consideration or mention of Hopkins at all. But I am a little fearful about the cost in money, and the fact that such a treatise would be dry, and lacking in interest, and would find few readers. I wish, however, that you would note and mark for me [in the pamphlet against Hopkins] what you think ought to be changed, added or omitted in the work, so that, if I persevere in this design, I may not have to repeat work that is to no purpose.

The Bulls<sup>3</sup> have not arrived as yet. This gives occasion for some wandering speculations. The Bishop-elect of Charleston [Reynolds] is very much unsettled in mind. He is not in good health [physically], and thinks himself unworthy of the office and its burden.

John Keating is not well. His illness is, I hope, not serious, though his family and friends think that it is. They attribute the illness to the departure of his daughter<sup>4</sup> [sorrowing over the separation].

I have ordered the books of theology at Louisville to be shipped to you. They will reach you soon. You can then let me know if I am to send you more. But how is it that the bookseller advertises these [Theologies] for sale, and makes

<sup>2</sup> The merits of the work on the Primacy are best proved by its five successive editions. The careful re-editing and revision of the work—not mere reprints—is another evidence of its worth.

<sup>3</sup> The “Bulls” evidently refer to Papal Documents approving the action of the Council of Baltimore of May, 1843, and naming the Bishops for the new sees and the successor to Bishop England of Charleston, Ignatius Aloysius Reynolds. Coadjutors were also named for New York and Boston—John (afterward Cardinal) McCloskey and John Bernard Fitzpatrick.

<sup>4</sup> See Letter CXVIII above, where the Lady Keating, “Domina Keating,” is described as having left for Georgetown to enter the Convent of the Sisters of the Visitation.

no mention of the little book on Baptism? A review of these [the Theologies] will appear soon in the periodical known as "The Dublin Review", as the Bishop of Pittsburg has told me. The reviewer will be Wiseman.

The Rev. Mr. John P. Dunn <sup>5</sup> has said to a number of people that he wishes to leave [the diocese]. He feels that he has been hurt, since there was a question of freedom <sup>6</sup> [of speech] when the *Repeal* was agitated in a public meeting. Both he and his brother were not prudent in what they did. I know that they feel hurt, and I am sorry.<sup>7</sup>

The Bishop of New York [Hughes] gave a lecture in the museum on Religion as fundamental to society or to the economy of politics. It was well worthy of praise.

I am, in general, well, and I pray the same blessing for yourself.

Bishop Rosati promised to get a relic of Saint Alphonsus Liguori for a Religious Sister who has that Saint's name, formerly her [family] name was Avrainville. She is expecting you to fulfil his promise. If I can succeed in getting a relic, I shall hold you freed from this obligation.

I wrote this at Philadelphia on the feast of S. Canute [January 19] in the year MDCCCXLIV.

## CXX

### [Original Latin]

*To the Bishop of St. Louis The Bishop of Philadelphia  
Greeting*

I am sorry that the mistake of a magistrate has rendered

<sup>5</sup> Pastor of St. Philip's.

<sup>6</sup> The question of "freedom" refers evidently to some admonition of the Bishop to Father Dunn on strong utterances about British rule and misrule in Ireland.

<sup>7</sup> Sorrow for wounded feelings does not, of course, imply regret for the corrective measure, which has been taken as an offense.

my testimony as to sound mind of the departed Bishop [Rosati?] of no value; but I trust that there is no defect [of legal formality] in the witnessing of the Bishop of Pittsburg.

Mr. M. A. Frenaye has written you in reference to a loan of money made in your name.

I received nothing at all from France [from the Association for the Propagation of the Faith] last year; though the report says that I was to have received six or eight thousand francs. But a letter recently received,<sup>1</sup> which is said to have been sent to all the Bishops, leaves hardly any hope for aid in the future, unless they [the Bishops] unmindful of their dignity are willing to yield to the Germans, and render the account of their administration to the French, a thing that I am sure I shall never do.

The Bishop of Pittsburg has spoken to me, + and he thinks that the Bishops ought to advise together, take counsel and with one heart and one voice meet these attempts [to sow discord]. I think also that the Archbishop<sup>2</sup> ought to write to the Directors at Lyons in the name of the other Bishops, assuring them that all have been conscientious and sincere in expending the money granted them, without any consideration or prejudice for nationality, but only with a view to the just administration of their office. Of this administration they are ready to make a report to the Pope, but to none other. I have sent this answer promptly in order that you may know what my mind is on this subject.

Three Bishops<sup>3</sup> will be consecrated in New York March the tenth, as I have learned by letter from New York today.

Before receiving your suggestions I had given up the design

<sup>1</sup> See Letter LXXXVIII, dated Lyons, Aug. 27, 1843.

<sup>2</sup> The Archbishop of Baltimore.

<sup>3</sup> These three were John McCloskey, Coadjutor of New York, William Quarter, first Bishop of Chicago, and Andrew Byrne, first Bishop of Little Rock.



of a new edition of my little work <sup>4</sup> just now: but I can not even send you that at present, for I have made considerable changes, and pages of manuscript are interleaved with pages of the printed work.

The Bishop of New York bought recently fifteen copies of [my] Theology. Perhaps I have written you this before. He is going to use them [the Theologies as a text] in his Seminary hereafter. The Pope said, in the presence of Mr. William O'Hara,<sup>5</sup> who heard him, that he had gone through the first volume with a great deal of pleasure; and Bishop Brunelli spoke in praise of it, saying that it is very well fitted for use in this country. Why, then, do you find fault; or, less severely, why do you look for defects in the fact that I have not used some unclassical terms, and avoided a style of expression that is not pleasing in our age. My aim has been to teach what is right in language that is correct.<sup>6</sup> Moreover Bishop Wiseman is going to pass judgment on my little work in the periodical which is wrongly called *The Dublin [Review]*.<sup>7</sup> If he agrees with you, I shall have to submit to your censure.

I should like to know the full number of copies [of the Theology] sent to you of those that were in excess at Louisville. But I wonder that the little treatise on Baptism is not advertised <sup>8</sup> for sale, for it ought to be in demand in that section [the Southwest], even though the style and construction be plain and unpolished, quite different from your own. I feel often with sorrow the pain of being separated from you.

<sup>4</sup> Probably the refutation of Hopkins or the second edition of the treatise on the Primacy is meant.

<sup>5</sup> "Dns. Cul. O'Hara."

<sup>6</sup> *Linguae puritati et doctrinae integritati studens.*

<sup>7</sup> *Opusculo Eblanensi perperam nuncupato.* Evidently referring to the fact that the *Dublin* was never published or printed at Dublin, but in London; and at this time under the direction and guidance of Wiseman.

<sup>8</sup> The reference probably is to notices of books for sale in *The Catholic Cabinet* of St. Louis.

The Rev. Mr. Dunn has given up the thought of leaving [the diocese]; but he is at present a little unwell, therefore wanting in vigor of mind and spirit. He has not been generous in yielding ever since I admonished him not to have so much at heart the affairs of his country [Ireland].

I wrote this on Ash Wednesday <sup>9</sup> in the year MDCCCXLIV.

### CXXI

#### [Original Latin]

*To the Bishop of St. Louis The Bishop of Philadelphia  
Greeting*

I am a little uncertain about movable property or furnishings; though in that [former] opinion which I gave, I did not consider them, thinking that they should pass on to the diocese by interpretation of the mind of the Bishop. I think however, that you ought to get the counsel of a Lawyer on the question so as to avoid the annoyance of a mistake. If you get the advice of Judge Mullanphy, you may find, perhaps, what hope there is of having the Legislature [of Missouri] grant you a privilege <sup>1</sup> such as the Bishop of Pittsburg and myself enjoy.

What further concerns us you will learn from the priest Thomas Burke,<sup>2</sup> who has labored in the ministry with success, and whose departure [for St. Louis] many will deplore. I wrote this on the Tuesday after Easter in the year MDCCCXLIV.

<sup>9</sup> Postmarked—Philadelphia, Feb. 22.

<sup>1</sup> Of holding title to Church properties in trust, evidently, prior to the Law of 1855.

<sup>2</sup> This probably is Thomas Burk, the Vincentian, one of the first three who took charge of the Seminary in 1841.—See Kenrick's DIARY, p. 200. He evidently carried the letter to St. Louis, as it is not postmarked or addressed.

## CXXII

[Original Latin]

*To his very dear brother, the Bishop of St. Louis a brother in distress— Greeting—*

I am hardly able to write at all. I am encompassed on every side with perils from the enemies of the Faith. After many calamities they still threaten us. However, just now things are quiet, and many are promising us peace and security. In the meantime help us with your prayers. I wrote this hastily on the Vigil of the Ascension in the year MDCCCXLIV.\*

## CXXIII

[Original Latin]

*To my very good brother, the Bishop of St. Louis The Bishop of Philadelphia.*

The times now begin to appear a little more encouraging, there is hope at least of something better. I shall therefore give you a brief account of the facts, in order that the truth may be known, for the enemies of the faith have been trying to cover and conceal facts.

On the third day of May there was a gathering of Americans who call themselves native born,<sup>1</sup> and they made great boasts,<sup>2</sup> which roused the spirit of Catholics and of others also who were present. They [Catholics and others] forced the dissolution of the meeting,<sup>3</sup> without violence [however]. Then threats were made to burn St. Michael's church. On Monday there was another meeting in a public place, also out

\* This half sheet bears no address or postmark. It also may have been carried by a traveler to St. Louis. Evidently the letter was written during the insecurity and peril of the Riots of 1844.

<sup>1</sup> Americanos se natos gloriantur.

<sup>2</sup> plurima effutierunt.

<sup>3</sup> impetu quodam, haud vi illata, cœtum dissolverunt.

in the open. Many, it is said carried weapons with the design of avenging the wrong.<sup>4</sup> The weather later on forced them to retire to a store. There a quarrel began, and a weapon was drawn by one of the Nativists.<sup>5</sup> A search was made for arms by the Irish, and a fight ensued in which an American was killed.

After this private homes were entered, and defenseless women and men also were molested,<sup>6</sup> until the Irish, getting together again, repulsed the Nativists. After two or three hours they [the nativists] appeared again on the scene and began to loot private homes, and [now] they moved on to the house formerly occupied by religious women<sup>7</sup> [the Convent of the Institute of the Sisters of Charity of the Blessed Virgin Mary] in order to burn it, when the Irish, who had made no resistance thus far, now armed with guns<sup>8</sup> drove them off. Two at least [of the nativists] were killed. This prevented their firing the house [Convent] and the church of St. Michael. But the next day the nativists planned revenge. They met in the place known as *Independence Square*<sup>9</sup> armed with weapons and firearms, and after hearing a harangue<sup>10</sup> [on the subject] they moved off to the place<sup>11</sup> of the fight—four thousand men fully. They [the marching mob] carried the American flag before them. All day they had kept the flag raised bearing the placard, a lie, that the Irish and Papists had trampled

<sup>4</sup> Probably referring to the dissolving of the meeting of the previous day.

<sup>5</sup> telum ab Americano productum.

<sup>6</sup> Deinde domus expilatae sunt, et innoxiiis fœminis hominibusque clamma illata.

<sup>7</sup> See the Bishop's description of these days of trial in the DIARY, page 221 and following.

<sup>8</sup> ballistis igneis.

<sup>9</sup> Platea *Independentiae*.

<sup>10</sup> et concione pro forma habita.

<sup>11</sup> The neighborhood of St. Michael's.

on it. They shouted threats of death to the Irish.<sup>12</sup> They threw stones at two Irish women who happened to be walking along the street; and [now] they began to demolish the building [domum] of the association known as the *Hibernian Hose Company*. This gave occasion to some of the Company, the members of which are, some, neither Irish nor Catholic, to use guns<sup>13</sup> against them [the mob]. There were hardly twenty of them [the Hose Company] all together, of whom six at a time moved back in line in order to get a fresh supply of arms, and passing through alley-ways back of the houses they took new positions in the fight. This made it appear that their number was much larger than it actually was, for they [the rioters] did not suspect that the same men were sallying forth from different places.<sup>14</sup> Thus the fight went on for nearly two hours. Twelve of the Nativists or more were killed, forty at least wounded. On the side of the Irish no one was killed, except one, Joseph Rice, who was taking no part in the fight, but happened to pass through an open space back of the house.<sup>15</sup>

In the meantime sixty of the houses of the Irish were set on fire, and some damage done; at length the military, which had refused the day before to give aid to the County officer known as the sheriff, arrived on the scene. The work of destruction was gotten under control, St. Michael's church was placed under their military guard.<sup>16</sup>

On the feast of the Apparition of the Archangel [May 8th] the Rev. Mr. T. J. Donahoe celebrated Mass in the church; later he went to visit some parishioners and came also to see

<sup>12</sup> Minas iaciebant mortem se Hibernis illaturos.

<sup>13</sup> occasio . . . ballistis igneis in eos utendi.

<sup>14</sup> certantium numerus longe major visus, cum eosdem esse qui ex locis diversis egrediebantur adversarii haud suspicarentur.

<sup>15</sup> casu egressus fuerat in aream post domum.

<sup>16</sup> ruinae modus positus est, ecclesia S. Michaelis eorum praesidio servanda.



me, leaving at home the Rev. Mr. William Loughran. He [Loughran] in the afternoon gave the keys of the church to the military commandant, and made his escape with difficulty, as the mob, which had made frequent attempts upon the lives of the priests, was pressing on. The officer in command did not prevent the firing of the church, as it appears,<sup>17</sup> and in a short time it was destroyed.

During the night the church of St. Augustine, the Library and the house were burned. The Nativists gave expression openly to their delight <sup>18</sup> [at this destructive work of the mob]. Right after this [the burning of St. Augustine's] the mob moved on to the Cathedral church [St. John's], but the soldiers had reached there a quarter of an hour ahead of them, and the Governor <sup>19</sup> [of the state] in the city [now] proclaimed what is called *martial law*. The officer in command threatened to fire upon the rioters if they did not disperse in five minutes. They, therefore, put off, for this night, the design to burn this third church. At St. Mary's they were likewise repulsed, and they could not get near to St. Philip's at all, though they made the attempt repeatedly.

The next day was a day of dread for the Catholics. They feared, following the repeated threats that were made, that all the [remaining] churches would be burned, and all the priests, myself first of all, would be publicly hanged.<sup>20</sup> Therefore most of them [the priests], counseled by their friends, changed their [clerical] apparel <sup>21</sup> so as to avoid recognition. As for myself, I remained two nights with Catholics, once with [Mr.] Ewing and then with [Mr.] Lopez; then, as everybody was trembling with fear, it appeared to me a good plan to go to

<sup>17</sup> Duce, ut videtur, dissimulante.

<sup>18</sup> plerisque civibus Americanis animi gaudium vix celantibus.

<sup>19</sup> David Porter.

<sup>20</sup> sacerdotes omnes patibulo suspensum iri, me praesertim.

<sup>21</sup> plerique mutaverunt vestes.

Tyng,<sup>22</sup> who is very unfriendly to us, and ask him for shelter. However this plan was not carried out. Instead I went to Mr. [James] Wilcox's [at Ivy Mills], then to Baltimore, and finally, after being away three days, I returned. Since I have come back things seem to be tranquil enough; but we do not feel secure;<sup>23</sup> for the threats to burn the churches, and especially the Cathedral, still hold fire.<sup>24</sup>

In the beginning the civil magistrates were not at all favorable<sup>25</sup> to us, as it appeared to them that ours are guilty of taking life;<sup>26</sup> but now they are waking up to [the problem of] keeping the peace, and so far as they can, they have serious consideration for us.<sup>27</sup>

We owe very much to General Patterson, though he censured me in a certain way severely for issuing the order to prohibit public worship.<sup>28</sup> We also owe much to the Governor [of the State, Porter]; though it may appear that the fear of vengeance from our people was also a motive in getting the fanaticism of the enemies of the Faith under control.

These [facts I have noted] hastily, while hardly anyone dares to say any thing in the papers for fear that the printing houses may be destroyed.<sup>29</sup>

<sup>22</sup> Evidently the Reverend Stephen Tyng, rector of the Protestant Episcopal church of St. Paul, who is described in the DIARY as *nobis valde infestus*.

<sup>23</sup> *sed deest securitas*.

<sup>24</sup> *minae enim ecclesiarum, praesertim cathedralis, incendendarum intentantur*.

<sup>25</sup> *parum nobis faverunt*.

<sup>26</sup> *nostrates fusi sanguinis rei*.

<sup>27</sup> *Sed jam invigilant paci servandae, serioque nobis, quatenus valent, consulunt*.

<sup>28</sup> This refers evidently to the Bishop's order to close the churches in the city May 12, 1844.—See this order in the DIARY, pp. 223-224; also note under Letter of Bishop William Quarter, May 20, 1844—LXIV, pp. 81-82.

<sup>29</sup> *Haec festinanter, plerisque vix ausis in ephemeridibus proferre, ne typographi aedes diruerantur*.

A chapel of wooden frame is now being built at St. Michael's; under the patronage of the Archangel I hope it may be completed.

[Written] Wednesday of the week following Pentecost in the year MDCCCXLIV.<sup>30</sup>

## CXXIV

## [Original Latin]

*To my very dear brother, the Bishop of St. Louis The Bishop of Philadelphia*

Seventeen out of twenty-four sworn men [witnesses] have stated that the riots owed their origin to the attempts of some certain ones <sup>1</sup> to have the Bible removed from the schools, and [the fact] that some [other] men rose with violence and began to use arms in a peaceful assemblage. I am sure <sup>2</sup> that these statements are far from the truth; but conditions are such that Catholic witnesses will hardly be believed,<sup>3</sup> and they are rarely called [to testify].

But there is danger threatening from this source, especially on the day sacred to the winning of freedom [the Declaration of Independence, July 4], which is now near at hand. They will then parade flags through the city, and celebrate it as [their] victory. There is a dread upon our own people generally, that as they [the nativists] persist in their threats,<sup>4</sup> the remaining churches, especially the Cathedral [St. John's], may be burned, and that there may be a general massacre of our people: for it is not known that any one [of the Catholics]

<sup>30</sup> Pentecost Sunday in 1844 was May 27. Mass was celebrated in this temporary chapel on Trinity Sunday, June 2, 1844.—See Kenrick's DIARY, p. 224.

<sup>1</sup> quorundam.

<sup>2</sup> mihi persuasum est.

<sup>3</sup> testes Catholici fidem vix obtineant.

<sup>4</sup> prout minari non desinunt.

fell in the [former] fight.<sup>5</sup> This makes the others more eager for vengeance.

For the rest, I am trusting in the Lord that He may shield us from the dangers, and change the hearts of many who are moved against us.<sup>6</sup>

The periodical known as the *North American* is continually inciting to vengeance<sup>7</sup> against us, and it points to our Catholic paper as the one that the people ought to punish.<sup>8</sup>

Indeed we need your prayers and the prayers of all good men.

[I wrote] this hastily the seventeenth day of June. MDCCCXLIV.

P. S. I wish that, when you have the opportunity, you would send six copies of the third volume of the *Moral Theology* to The Rt. Rev. Mr. Miles, Bishop of Nashville, for me, and, inform me as soon as they have been sent. If you have received the books from Louisville, you can let me know how many volumes, and which are wanting to make up full sets.

## CXXV

### [Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Philadelphia—Greeting*

You have learned from the public prints most of the facts which refer to conditions and our interests here. I have thought it well however to report a few points more in detail.

<sup>5</sup> Nemo enim in certamine occubuisse noscitur, quod alios infensiores facit. The riots of May 3 to 8.

<sup>6</sup> et animos, qui plerique in nos excitantur pacatos redditurum.

<sup>7</sup> This vengeance refers evidently to retaliation in kind for the death of the rioters at St. Michael's, May 7 and 8.

<sup>8</sup> This appears to be inciting to more riots, and the destruction of the printing and publishing house of the *Catholic Herald*.

In accord with instructions of the able military commandant, Robert Patterson, arms were placed in the churches, and Catholic citizens assigned to guard them [the churches], in such a way as to enable the General to send us relief [reinforcements, if required] with some [little] delay.<sup>1</sup>

On Friday, which was the fifth day of this current month, the Rev. Mr. J. P. Dunn was given to understand by a letter from someone that the rioters would make an attack upon the church of St. Philip.<sup>2</sup> Therefore his [Father Dunn's] brother set about getting more arms and bringing them [into the church]:<sup>3</sup> but there was just the occasion for a riot, for now many passed the word loudly that [these] weapons were to be used to murder the citizens at night.<sup>4</sup>

What followed from this you have learned from the public prints and Catholic news notes; and the priest Dunn, who by my advice has left to visit you, will report. The threats of murder<sup>5</sup> which were going the rounds, moved me to think that he [Dunn] ought to leave the city. Indeed, whoever is a Catholic [in these times] is not without the fear of death [by violence], but especially the priests, and, most of all, the Bishop.

However there is hope of a brighter dawn now every hour,<sup>6</sup> for the Governor [of the State, David Porter] is here, who, with some discerning judgment, will enforce order and public authority.<sup>7</sup> They have now given us possession of the church, and they are not doing violence [openly] to our people.<sup>8</sup>

<sup>1</sup> ut mora quadam interposita dux nobis suppetitias mittere posset.

<sup>2</sup> turbam in ecclesiam S. Philippi irrituram.

<sup>3</sup> alia arma comparare et introducere frater eius studuit.

<sup>4</sup> nam conclamarunt plerique arma adhibenda ad cives per noctem trucidandos—What wild fancies and childish fears hate and fanaticism will call to service!

<sup>5</sup> Quae circumferebantur minae caedis.—See Kenrick's DIARY, p. 226.

<sup>6</sup> Caeterum spes laetior in horas affulget.

<sup>7</sup> qui quocumque cum rerum discrimine ordinem auctoritatemque publicam vindicabit.

<sup>8</sup> vim nostratibus desierunt inferre.



We need your prayers very much that we may not be crushed by such evils, and that the enemies of the Faith may not triumph over us.

John B. Colahan, the commandant (dux) who fought with courage in the recent strife, having made trial of the militia of earth, wishes now to be enrolled in the service of the Lord [the ministry of the Church]. I shall receive him into the Seminary [here], if the feeling of the people [odium civium] on account of what he did nobly,<sup>9</sup> is not an obstacle in the way: In that case I would recommend him to you.

I am quite sure that the danger of the rioters is now removed.

I wrote this at Philadelphia the tenth day of July, in the year MDCCCXLIV.

# CXXVI

## [Original Latin]

*To the Bp. of St. Louis The Bp. of Phil.—Greeting*<sup>1</sup>

I bring you sad news, namely that our uncle Peter died in Dublin the seventh day of last month after a few days' illness; though he had been a long time unwell. It will console you to know that he received the Sacraments of the Church from the Rev. Mr. Henry Young. He asked earnestly for your prayers and mine shortly before his death, and instructed his son, Peter Richard, to send word to us immediately after his departure. This he did by a letter to me written on the sixteenth day of the same month. In accordance with the wish of his father he [Peter Richard] is working under Mr. Newman,<sup>2</sup> finding, no doubt, that his knowledg of the Law is of little use to him.

<sup>9</sup> ob res gestas praeclare.

<sup>1</sup> Epo. S. Ludovici Ep. Phil—S.

<sup>2</sup> This cannot be the future Cardinal, who was Rector of the Cath-

You have probably learned from the papers that William H. Dunn,<sup>3</sup> owing to the prejudice of Judge Jones<sup>4</sup> against Catholics, is held for trial, though he has not offended against the laws. I fear that he may be made to suffer by the warped judgment of jurors; or that they may debar him from the practice of Law.<sup>5</sup> The priest [Dunn?] is well; but he has incurred the ill will of many Catholics; especially the Americans. Things are, otherwise quiet now; and, so far as we dare to look to the future, there seems to be no reason to suspect danger, though some are fearful about the day for general election [in November].

I have decided to begin the visitation of the diocese. I shall return in ten days to ordain on the Saturday of Ember week. I shall be able then to receive your answer. I wish to know whether you have sent the books to the Bishop of Nashville, for I received money on that condition [that they would be sent]. I wish you would inform me also as to whether you received money or books from the bookseller Webb, for on his information I have written out a draft or order in your favor.<sup>6</sup> But, if you think such an arrangement beneath the episcopal dignity, you may, in place of money, take books either for the Seminary or for your own use.

I have almost finished the little work on the Primacy<sup>7</sup> [of the Bishop of Rome]. But when I speak of the power of the Pope over civil rulers in the middle ages, and the Crusade ex-  
 olitic University, Dublin, for about seven years, 1851-1858; but at this time was living a quiet monastic life as a non-Catholic at Littlemore. He was received into the Church Oct. 8, 1845.

<sup>3</sup> Probably the brother of Father J. P. Dunn.

<sup>4</sup> *ex judicis Jones nimio odio.*

<sup>5</sup> *vel ne advocati munus ei denegetur.*

<sup>6</sup> *eo jubente cambiale seu iussum in tui gratiam scripsi.*

<sup>7</sup> This refers evidently to the second and revised edition of the PRIMACY, which came out early in 1845, changed from the original epistolary form and much enlarged. The first edition of the work on the PRIMACY was published in 1837.—See below, note under Letter CLVII.

peditions, and the Inquisition, I fear some danger of misunderstanding when the book is published, for these all can be interpreted in a sense that is wrong.

You say nothing of your own health, which, I have learned from other sources, is not vigorous. I wrote this the third before the nones of September [Sept. 5] in the year MDCCCXLIV.

[P. S.] I have entrusted the editing of the Catholic periodical [the Herald] to the Rev. Mr. D. Forrestel [Forrestal] two weeks ago. Now, if there is anything that you do not approve [in the paper], I wish you to consider me free of blame.

### CXXVII

#### [Original Latin]

*To the Bishop of St. Louis [the Bishop] of Philadelphia,<sup>1</sup> his brother, Greeting*

The best fruits of the New Year come to you by the supreme right of merit. I wish and pray from my heart that it [the new year] may be to you the earnest of the enjoyment of good health for many years. In fact rumor [of failing health] makes me uneasy, and I am eager to have you come here [to Philadelphia] to regain health, and to put away the cares of the mind. I desire earnestly and in prayer that all your undertakings may bring you the joy of success, and that this success may be the delight of the Church.

Since a sermon has been reported as belonging to the Rev. P. Moriarty<sup>2</sup> much ill-will is manifest against him for refer-

<sup>1</sup> Episcopo S. Ludovici frater Philadelphiensis—S.

<sup>2</sup> The meaning is not quite clear; the sentence runs: Ex quo concio ad Rd. P. Moriarty relata est, magna ipsi tristes hos casus referenti orta est invidia, mortisque minae si redeat intentantur— The Bishop seems to point to something that Moriarty has said *since* the riots; though the court, if we are to refer it to the court, it appears, would have to do only with what was said *before* the riots, to fix the responsibility for the burning and losses.

ring to those deplorable events [the riots and the burning of churches]; and they make threats of death if he should return. But the state of things is now so tranquil and secure that, it appears, we have nothing to fear. Tomorrow the case of the church of St. Augustine will be up for a decision.<sup>3</sup> It is evident that it [the claim of the church] will be imperiled by the unpopularity of the man [Moriarty]. But the case is so clear that I am unwilling to lose hope or think of bearing a defeat, especially since the decision of both jurors and court Judge was favorable to the Rev. Mr. Donahoe<sup>4</sup> [for the burning at St. Michael's]. I hesitate between hope and fear.

From a letter of the V. Rev. Mr. Paul Cullen to the Bishop of Pittsburg [O'Connor], it is evident that the Bishop of Eucarpia [Barron] (for the title has been changed)<sup>5</sup> has the plan now of returning here. His hope of further progress in the missions,<sup>6</sup> [of Liberia at Cape Palmas] is now lost, for the priests who went with him from France have died, the result of sickness [occasioned by the climate]. The only one of them left alive has returned to France. I feel sorry for him [Barron], indeed, burdened with the dignity of the episcopal office; and, in order to secure the honor of the office [to insure support], I have written<sup>7</sup> to the V. Rev. P. Cullen

<sup>3</sup> The final decision was given nearly two years later. The *Catholic Herald*, Dec. 2, 1847, says: "The Jury returned a verdict for the Church of \$47,433, 87 cts."

<sup>4</sup> St. Michael's — Thursday, November 24, 1844 — "The case of the Rev. T. J. Donohue [Donahoe] against the county of Philadelphia . . . before Chief Justice Gibson, the Jury returned a verdict for the plaintiff for \$6,468.98 . . . action was brought by the plaintiff to recover damages for the destruction of the Catholic School House at the corner of Second and Phoenix sts., Kensington.—*Cath. Herald*, Dec. 5, 1844.

<sup>5</sup> The original titular of Bp. Barron was Constantia.—See Kenrick's *DIARY*, pp. 202 and 233.

<sup>6</sup> For account of this mission see T. W. Marshall's *Christian Missions*, New York, 1865, Vol. I, pp. 606 et seq.

<sup>7</sup> significavi.

that I would willingly receive him [Barron] as Coadjutor, if the Pope wishes, of his own accord to appoint him.<sup>8</sup> Indeed I would not wish to consult my colleagues [the Bishops of America] on this question which concerns me very little.

I have finished at last the work on the Primacy, which I will send you as soon as I have an opportunity. As I have treated [in the work on the Primacy] many points that have little interest in these our times, I hesitate before giving it to the printer: but my decision finally was not to change my original design. I wish to have your judgment to correct me [any error in the work].

A lady named Hughes, whose brother, Felix Muldoon lives in the state of Illinois, is said to have seen you as you were on your way<sup>9</sup> [going to St. Louis]. Her daughter [Mrs. Hughes'] has come here from Lancaster. She wishes to find out where he [Felix Muldoon?] lives. If you, therefore, have any recollection of him as to his residence, you will do a favor by reporting it.

Mr. Wilcocks [Willcox] and his associate in business complain that they almost sustained a loss.<sup>10</sup> I know the facts to be otherwise. But, if you have taken upon yourself the burden [of security for debts], I fear that when you take away from that man the office of editing the periodical [The Catholic Cabinet?], you will find that you have obligations to pay debts, which you had not promised to pay in the beginning. I was sorry to see that you thought fit to recommend him at all. I foresaw then that some difficulty might arise.

Mr. Frenaye, as you know, is not a good [practical] judge in affairs of this kind. While priests and others make complaint he feels himself quite secure.

<sup>8</sup> si Papa velit eum proprio motu designare.

<sup>9</sup> Te iter agentem vidisse perhibetur.

<sup>10</sup> This seems to refer to some agreement between the publisher of the *Catholic Cabinet* of St. Louis and the Willcox Paper Mills at Ivy Mills, who probably furnished the paper for the periodical.



You have learned from the public press that the Rev. Mr. J. P. Dunn has returned to Ireland.<sup>11</sup> His brother is still held for trial; and I fear that the judgment of the court will be against him, for the courts are not fair to Catholics.<sup>12</sup> I feel much sympathy for him, though what he did was quite imprudent.<sup>13</sup> The case which imperils him involves the cause of the Church.

I wrote this on the feast of the Circumcision of Our Lord in the year MDCCCXLV.

## CXXVIII

## [Original Latin]

*To my very dear brother, the Bishop of St. Louis who is unwell,<sup>1</sup> the Bishop of Philadelphia—Greeting—*

At the opening of the year I sent a first letter to you directed to the city of St. Louis. I am still uncertain as to whether this reached you. The letter which you wrote me from New Orleans the third day of January, was received, but I have put off writing in reply because I did not know where

<sup>11</sup> patriam expetivisse.—See Letter CXXV, where the Bishop states that he has advised Dunn to visit St. Louis. It appears that both Fathers Dunn and Moriarty left the city after the riots, counselled by the Bishop, in order not to irritate by their presence the bitter anti-Catholic feeling of the time.

It was the tradition at St. Augustine's, reported to the translator by Fr. T. C. Middleton, that prior to the burning of 1844 an anti-Catholic movement had succeeded in dismissing and depriving of employment many Irish Catholic servants and housemaids, who appealed to their priests for aid and alms. It was in defense of these helpless women that Fathers Dunn and Moriarty spoke plainly and strongly, and probably helped to irritate public feeling and fan the flame of religious prejudice.

<sup>12</sup> Catholicis iniqua tribunalia.

<sup>13</sup> quamvis haud prudenter se gesserit.

<sup>1</sup> Carissimo fratri Episcopo S. Ludovici aegrotanti frater Philadelphiensis S—

to reach you.<sup>2</sup> I have judged it well, however, to write a second time, believing that if you are not now in that city [New Orleans], the good Bishop there will see that the letter is forwarded to you.<sup>3</sup>

In the first place I wish to know what is the state of your health. If it is serious I shall go to you at once, as soon as I find out where you are.

I have given instructions to Mr. O'Hara, who is in charge of the publication known as the Catholic Herald, to have the book on the Primacy sent to New Orleans. One hundred copies will be sent as soon as possible. Of these, whatever number can [be used] will be retained in that city, the remainder to be sent to you at St. Louis. If these [copies] reach there [New Orleans] before you leave, then I will ask you to take one each to be presented in my name to the Bishop of New Orleans and Mobile. Later on I expect to have your judgment on the merits of the work. I am ready to correct mistakes.<sup>4</sup>

I am sending also the pamphlet on Anglican Ordinations [asking], if you are strong enough and have the leisure, that you rearrange the work of a lawyer.<sup>5</sup> I have thought also of sending a few copies of the Theology.

Certain men here are inquiring about their sister, named Leddy. They say of her that they have heard that she deposited money in your trust, and that she was struck acci-

<sup>2</sup> ubinam versareris nesciens.

<sup>3</sup> Unfortunately this letter is written entirely on a half-sheet; the other half, which contained the address, has been torn off. Probably it was addressed to the residence of the Bishop of New Orleans.

<sup>4</sup> menda libens correcturus.

<sup>5</sup> The meaning is not quite clear; the text runs: "ut, si vires suppetant et otium, jurisperitum in ordinem rediges." The *jurisperitum* probably refers to Kenrick himself, asking for criticism of the Canon Law side of the questions. It may, however, refer to notes on the work made by some *jurisperitus* of Philadelphia.—But see *Post Scriptum* of Letter CXXIX.

dentally by a certain German, and is now in the Hospital of the Sisters of Charity. I wish you would inform me whether or not this is true.

Things are quiet and going along smoothly [now] though there is a very bitter feeling<sup>6</sup> [among the Nativists] occasioned by what the Rev. P. Moriarty said in a sermon.

All are solicitous about your health, and I more than the others.

I wrote this on the Monday after the second Sunday of Lent in the year MDCCCXLV.

## CXXIX

## [Original Latin]

*To my very dear brother, the Bishop of St. Louis The Bishop of Philadelphia—Greeting—*

I have learned from your letter just received that your health is improved. This gives me much consolation, and I trust that you may continue to gain strength. You will, indeed, if you follow the prudent advice of physicians, a thing, which, some have told me, you have not been doing in the past. You would perhaps find a trip here [to Philadelphia] an aid to health and a rest to the mind. I have been thinking of this same visit, and you can meet me in this plan.<sup>1</sup> It was my purpose, and I have not entirely given up the design, to go to visit you after Easter: and my chief motive was to have you come here with me when I return.

In reference to the question of a Coadjutor,<sup>2</sup> I have been moved [solely] by the misfortunes of the man [Edward Barron] and the dignity of the [episcopal] office which he holds, [and] which must be upheld. I esteem the man very highly

<sup>6</sup> animi admodum exulcerati.

<sup>1</sup> mihi que iter meditati obviam ibis.

<sup>2</sup> See above, Letter CXXVII.

for his sincere good life, though he is not gifted with extraordinary genius of mind or practical judgment and prudence.

He [Barron] arrived in Rome at the beginning of January broken down by the labors of the mission [in Liberia]. The V. Rev. Paul Cullen tells me in a letter that after two weeks [of rest] he is regaining somewhat his former strength. I have learned also from him [Father, afterward Cardinal, Cullen], that the Pope is in excellent health, whatever the papers say to the contrary. He says also that it is the plan of the Bishop of Eucarpia to work in the future [only] as a parish priest. I hardly see how this can be carried out without detriment to [the episcopal] dignity. There are also other difficulties to be met and overcome. I trust that the wisdom of Providence may direct things for the welfare of souls.

Thinking that you were still staying in New Orleans, I wrote recently to the Bishop of that city, enclosing a letter which he was to hand to you. At the same time I gave orders to a certain man named O'Hara, who is manager of the Catholic Herald,<sup>3</sup> to have one hundred copies of the book on the Primacy shipped.<sup>4</sup> I gave further instructions that the copies which could not be sold there [at New Orleans] were to be sent to the city of St. Louis. I gave one copy to Mr. Watts, who was to present it to your V. Rev. Vicar General.

I was for some time fearful that the publishing of this work might arouse again the spirit of the rioters: but they have hardly noticed it at all; and the civil order<sup>5</sup> is safe and tranquil. Peace prevails everywhere now, though there was virulent feeling [manifest] over the words of the V. Rev. Mr. Moriarty.<sup>6</sup>

I wrote this on the day before the Kalends of March, in the year MDCCCXLV.

<sup>3</sup> qui res gerit Catholici Nuntii.

<sup>4</sup> navi imponerentur.

<sup>5</sup> respublica.

<sup>6</sup> See above references to this same utterance of Father Moriarty in Letter CXXVII.

[P. S.] <sup>7</sup> Please inform Mr. Christopher Garvey that I regret my inability to render him any service. I am personally unacquainted with the influential gentleman whose favor he seeks, and could not, in any case interfere consistently with my general course, which the jealousy of foreign and Catholic influence renders it necessary to pursue most strictly at the present time.

[Under, written again in Latin.]

If you let me know what volumes are wanting to make full sets of the Theology, I shall see that they are sent to you as soon as the occasion offers. The copies which I am sending you of the work on the Primacy you may be able to sell, applying the return of sales to your Seminary. After giving away whatever copies you may wish to give, I will ask you to give one copy each to the V. Rev. Mr. Timon and Mr. Tornatore.<sup>8</sup>

The periodical known as the *Chronicle* <sup>9</sup> has been taking up the question lately of the [statute] law by which I am recognized as the Bishop of Philadelphia vested with the right to hold temporalities;<sup>10</sup> and it [the *Chronicle*] blames the Assembly of Lawmakers for having been so blind.

I sent the work of the Lawyer Evans <sup>11</sup> to New Orleans to be forwarded to you. If you are strong enough and have the leisure, this ought to be answered without delay, for it is very skilfully put together.<sup>12</sup>

<sup>7</sup> This paragraph of postscript is written in English.

<sup>8</sup> Both of the Congregation of the Mission; Tornatore formerly of the Seminary, Philadelphia, Timon later first Bishop of Buffalo, 1847 to 1867.

<sup>9</sup> This "Chronicle" appears to have been a Philadelphia paper; though, according to *Westcott and Scharf*, the "Chronicle and Herald" began its career only in 1866.

<sup>10</sup> cum facultate bona acquirendi.

<sup>11</sup> See Letter CXXVIII.

<sup>12</sup> magna cum arte exaratum est.



I do not understand how it has chanced that you in quoting a certain text have mutilated and mistranslated it p. 139.<sup>13</sup> In the Catholic Herald, some weeks ago, I treated this question of errors. The Rev. Mr. Forrestel, a very worthy priest, as you know, is the editor of this [the Catholic Herald].

## CXXX

## [Original Latin]

*To the Bishop of St. Louis his brother, the Bishop of Philadelphia—Greeting—*

As our friend and financial agent, Mark Antony Frenave is unwell<sup>1</sup>—he was taken with a fever and coughing today—at his request I am answering your letter to him of the tenth day of March. The steamer [from Europe] has brought good news. You will quite certainly have the full amount of money promised you last year, and of which you were notified by the treasurer of the French Society [the Association for the Propagation of Faith]—37.743 francs, 75 centimes within one month— You will be able to reduce somewhat your burden of debt.

Your plan to reimburse Mr. Wilcocks [Willcox] does not meet the approval of Mr. Frenave. For, if you had not taken the burden upon yourself when you were settling the affairs of the bookseller, Holcomb, at St. Louis, you surely would not have been bound to pay anything; but it is only after your own [voluntary] offer [to pay] that you appear to have assumed in some way this obligation. If, however, you made no promise to the St. Louis bookseller to pay Mr. Wilcocks [Willcox], there is nothing that should make you uneasy, since he [Mr. Willcox] himself has refused your offer [your volunteering to pay?], and has complained of your action [in this affair].

<sup>13</sup> This sentence appears to be independent of what precedes and follows. I have not found to what it refers.

<sup>1</sup> Aegrotante amico nostro rerumque gestore.

I am with good reason solicitous about your health. If you have affection for me, you will come here, and remove my suspicions by visible evidences of a strong body and a healthy mind. You will be able to employ the leisure [of a visit] in working on the pamphlet on Anglican ordinations. I have arranged to have this<sup>2</sup> carried to you by Mr. Davy a merchant who is known to you. I have sent also one hundred copies of the work on the Primacy to New Orleans: most of these will be shipped to you later on by Mr. O'Hara, the bookseller.

I wish you the joys of Easter for many years. If you note the volumes that are wanted to fill out the number [of sets], I shall send them to you at the earliest opportunity.

The Theology is now used in the New York Seminary: and it appears that they are going to use it in the Seminary of St. Mary at the Mount [Emmitsburg], for this day they have ordered six copies of the entire work to be sent [to the Seminary], and they have bought others before.

This was written on the Vigil of Easter<sup>3</sup> of the year MDCCCXLV.

[P. S.] Every thing is quiet here. What you have seen in the papers about a stone thrown into the church of St. Philip Neri has no importance.

CXXXI

[Original Latin]

*To my very dear brother the Bishop of St. Louis, The Bishop of Philadelphia about to go on a journey*<sup>1</sup>—*Greeting—*

While I was making my plans to go to visit you, Bishop

<sup>2</sup> hunc—this appears to refer to *Libellum*; probably the pamphlet in manuscript may have been sent to Francis Patrick by his brother for revision.

<sup>3</sup> The date of Easter, 1845, was March 23.

<sup>1</sup> Peregrinaturus.

Odin, who is going to Europe, came here and offered himself a companion for a journey the other way: I decided upon this as soon as the occasion offered, I hardly know now what were my reasons. I ask for your prayers, therefore, that I may be safe in the journey; I pray that you may regain your health, that I may find you well when I return; and, while I am away, I shall look for the frequent consolation of your letters.<sup>2</sup>

I purpose to visit Dublin, and, after a short stay there, London, Paris, Lyons; then, if it is God's will, I shall go to Rome. At Rome I shall expect to find letters from you. But, if you should [wish to] send letters elsewhere, you will find a way, I think, to reach me.<sup>3</sup>

I have given the powers of Vicars General and Administrators<sup>4</sup> to the V. Rev. Mariano Maller and Francis X. Gartland. M. A. Frenaye has the control of temporalities.

Farewell and remember me in your prayers. Written at Philadelphia, the XXIX day of March in the year MDCCCXLV.

## CXXXII

### [Original Latin]

*To my very dear brother the Bishop of St. Louis, the Bishop of Philadelphia [now] wayfarer—Greeting—*

Thus far things have gone on smoothly since we started on our way; for, though the wind was against us, we left the ship after twenty days [of voyage], impatient of longer delay, and by means of a boat<sup>1</sup> we reached the Irish shore— Thus I had the opportunity of visiting Cork and of traveling through

<sup>2</sup> absens dulcibus litteris saepius me sentiam delinitum.

<sup>3</sup> puto te posse rationem invenire qua ad me perveniant.

<sup>4</sup> Before the statute of 1855, this meant evidently entire and full control of all Church properties of the diocese. See the Act of Apr. 26, 1855, Articles 6 and 7, *Laws of Pennsylvania, 1855*. This law was amended June 2, 1887; again May 1, 1907; and finally 1913, May 6.

<sup>1</sup> scapha.—Evidently at Queenstown harbor.

our native island, a source of great pleasure to me. The Bishop of Cork entertained us at dinner: That same day he completed the thirtieth year of his episcopate. The Archbishop of Dublin also had us to be his guests at dinner. Both [these prelates] are still vigorous in mind.

All the [former] controversy about the law of wills<sup>2</sup> is now quiet; and now the question which holds [men's] minds is about the concessions<sup>3</sup> made to Maynooth; and generally it is thought that the English government is forging a chain of gold for the priests.

I went to visit O'Connell, the man who has done well and much for the country and for religion. He received me with great evidence of regard; said that he had read the work on Anglican Ordinations, and that in his judgment the work is thoroughly done.<sup>4</sup> I answered immediately that such praise is not my merit.

Two former associates of yours entertained me two days at Castleknock. They wish to have you as their guest also [expressing] considerate thoughtfulness about your health. The Rev. Mr. P. Dooley had been [ill], at the very door of death just before, but by the earnest prayers of the good people he recovered, contrary to the expectations of physicians.

I need not tell you what labors they<sup>5</sup> endure for the welfare of souls: you know the men, and you know the character of the good people.

<sup>2</sup> Probably the *will case* of Lord Dunboyne, formerly Bishop of Cork, is here referred to. The Bishop had apostatized, but was reconciled as a Catholic before his death in 1798. His will in favor of Maynooth was contested on the ground that he was a Catholic, incapable of making a will by statute law. — See "*The Catholic Question in America*," Sampson, New York, 1813.

<sup>3</sup> *de concessione Manutiana*—seems to refer to *appropriations* made in favor of Maynooth by the government under Peel in 1845.

<sup>4</sup> *rem prorsus confecisse suo iudicio declaravit.*—*Anglican Ordinations* is Peter Richard's work.

<sup>5</sup> *They* appears to refer to the priests of the Congregation of the Mission at Castleknock.

We visited Maynooth College; but did not see the Rector, who has been for some months now very ill. The Rev. Mr. Renahan took his [the Rector's] place, presenting us to the professors, who showed us great kindness.

I went to visit [our] cousin, who has your name,<sup>6</sup> and his mother. They both live in the home of Mr. Newman: the reason for this is, I think, lack of means. The thought occurred to me, therefore, to ask him to come to America to practice law, to which he is legally admitted; but I did not express this thought lest it raise [new] difficulties for him or for myself.

I visited [our] cousin, Eustace by name; and I promised to receive his son, either one or both, into the Seminary of St. Charles Borromeo, or send them to Rome, if, in the judgment of their confessor, they [one or both] show a fitness for the sacred ministry: but both cousins [ladies] wish to come to America, as [their] brother Andrew has burden enough in supporting his own family. I made no promise on this point, as it might bring in its train heavy obligations; though I acknowledge that I am inclined to favor their coming. I have thought it well here again to prefer your judgment, to a hasty decision.

I visited also [our] cousin Catharine Wilson, who has been for many years blind. After these offices of kindness [and affection] to [our] kindred, I determined also to visit the College of All Saints in the place called Drumcondra,<sup>7</sup> and the good discipline and piety of both priests and students there pleased me indeed.

I remained in Dublin only four days, as my companion<sup>8</sup> was eager to get away to France, to get aid for [his own]

<sup>6</sup> See Letter CXXVI above.

<sup>7</sup> A "Catholic Missionary College of All Hallows, near Drumcondra, Dublin. President, Rev. John Hand." — See *Irish Catholic Directory*, 1846, p. 289.

<sup>8</sup> Rt. Rev. John Odin.



poor mission. I can not recount all [the friends] who inquired about you, thoughtful of your welfare.

In England religion is making some gains, as you know; but the followers of Pusey<sup>9</sup> still hang back. As Bishop Odin has already written to the V. Rev. Mr. John Timon, I may ask you to pardon the briefness of this.

I wrote this in London the second day of May, in the year MDCCCXLV.

[P. S.] I brought this letter with me to Paris, where I arrived after four days [from London], and I was saddened to see that almost no one [here] observes the Lord's day. It was a consolation to note that factories generally [at least] are closed: but other places, shops and stores are open. Stopping with the good Priests of [the Congregation of] St. Vincent de Paul, I have visited the refuge<sup>10</sup> where penitent women are trained to a better life by the Sisters of the Good Shepherd; [I visited] also an Orphanage, which has a chapel attached sacred to the Most Holy Virgin conceived without sin, built at his own expense, at a cost of sixty thousand francs, by a converted Jew, Ratisbon<sup>11</sup> by name, whose conversion was surely marvelous. The Sisters of Charity have charge of this Orphanage. They also [the Sisters of Charity] spread the influence of Christ's love, following their vocation everywhere in France, and in Algeria, and also at Constantinople. About two hundred and fifty girls every year enter this Sisterhood in Paris. They all persevere in their vocation. Even the government favors them. In some places<sup>12</sup> it [the government]

<sup>9</sup> The date of this writing is six months before Newman was received into the Church, Oct. 9, 1845.

<sup>10</sup> hospitium.

<sup>11</sup> There were two convert Jews, Ratisbon, Maria Theodor, baptized 1826; Maria Alfonse, converted, it is said, by apparition of the Blessed Virgin Mary in the church of St. Andrew del Fratti, Rome, Jan. 20, 1842. Both died during the year 1884, Theodor, Jan. 10, Alfonse, May 6.

<sup>12</sup> alicubi.

gives over to the charge of the Sisters of the Good Shepherd the care of girls who have incurred the penalty of imprisonment in order that they [the Sisters] may reform them in Christian morality, while they experience the severity of the law.

The Priests of [the Congregation of] St. Vincent are also favored by the government chiefly on account of their labors in the East. It [the government] protects them by its authority in Constantinople and also in Persia, where a representative of government is constituted chiefly for this purpose, to make them [the missionaries] secure. When permission was asked of the Minister Guizot to give spiritual exercises to the inmates of a certain prison in one of the provinces of France, he freely granted the same to these priests [the Vincentians], and afterward paid their expenses from the public treasury. The result of these exercises [in the prison] was that one thousand out of twelve hundred prisoners, confessed their sins with sorrow and received the Holy Eucharist.

The priests of this Congregation and the Sisters of Charity travel at the expense of the government so often as they go into the Orient or return thence— The passage is in vessels driven by steam— The carriage of letters is also entirely free. They [the Vincentians] direct also a number of Colleges in France: and this special favor is granted them, that they who are educated in the College which they direct in Constantinople, have the privileges of a University. No one will marvel at all these favors, if he considers well how deservingly dear the name of St. Vincent is to the people of France, and how entirely his followers prove themselves strangers to political entanglements. I do not know how it is that the disciples of St. Ignatius have not a like favor. The Minister of the King declared two days ago that they [the Jesuits] will soon be made to feel the iniquity of the laws: <sup>13</sup> so are they blind who hold the reins [of government].

<sup>13</sup> Legum iniustitiam mox experturos.

The Superior General of the Congregation of St. Vincent called here [to Paris] the Vicar Apostolic of Texas [Odin] in reference to the [question of the] future erection of the new episcopal see of Galveston. Looking forward, (I do not understand why) he [the General] advised him [Odin] that the Congregation could not give him aid except on condition that the territory [the spiritual care of its people] be entrusted to it [the Congregation] perpetually. I doubt whether such a plan would be practicable: that a man in the order and power of the episcopacy be subject to the Superior of the Congregation, a simple priest; and that the Vicariate Apostolic should remain <sup>14</sup> a Vicariate while other provinces of North America are ruled by their own bishops appears to be unnecessary.

I have little hope left of getting more generous help from the French Association [for the Propagation of the Faith], though it was with this expectation that I undertook this journey, following the counsel of friends. After three days in Paris I shall start on my way to Rome, where I will not remain long, so that I hardly think that you need answer <sup>15</sup> me there. The Apostolic Delegate [at Paris] reports to me that Bishop Barron <sup>16</sup> will go to New Holland.

I wrote this at Paris on the feast of St. John at the Latin Gate [May 6].

Addressed

Right Rev'd. Dr. P. R. Kenrick  
[p. British Steamer]      Bishop of  
   St. Louis  
   U. S. America

Postmarked

{ Paris } { Mai } { '45 }	{ New York } { Ship } { Jun. }
---------------------------------	--------------------------------------

<sup>14</sup> et Vicariatus Apostolicus perpetuus fieret.

<sup>15</sup> vix ad me rescribendum putem.

<sup>16</sup> See note under Letter CXXXIII below for Bishop Barron's return to Philadelphia.

## CXXXIII

## [Original Latin]

*To my very good brother, the Bishop of St. Louis, the Bishop of Philadelphia—Greeting—*

I received the pleasing news of your [improved] health; your letter states it and Mr. Day confirms it. But I am wondering how it happens that, when he [Mr. Day] inquired for the book on the Primacy, one copy only, he says, was to be found in your possession; though seventy copies at least were sent, as I understood, from New Orleans to the city of St. Louis for your use and the use of the diocesan Seminary.

Two religious women<sup>1</sup> are now starting on their way [to St. Louis]. They are commended especially to your care.

I wish to be remembered to the Bishop of Eucarpia.<sup>2</sup> I wrote this hastily on the Kalends of October in the year MDCCCXLV.<sup>3</sup>

## CXXXIV

## [Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Philadelphia—Greeting—*

I have thought it well to report to you without delay the happy result of an action at law with the Presbyterians.<sup>1</sup> This

<sup>1</sup> *Duae piae feminae*—probably Sisters in religion.

<sup>2</sup> See Kenrick's DIARY, page 233. It is stated there that Bishop Barron returned to Philadelphia, July 22, 1845, and went to St. Louis during the month of August.

<sup>3</sup> Written most probably at Philadelphia. The address and post-marks have been torn off.

<sup>1</sup> See Letter CXLIX. The action at law was for possession of the Second Presbyterian Church in Southwark, now property of St. Philip's Parish School and Convent. This has been fully verified by the translator. The record of transfer has been copied by him in the office of Recorder of Deeds' Office, City Hall, and compared with the description of property in the Office of Bureau of Surveys.



day, after an examination [in court] of twelve days, and after twenty-three hours of deliberation [alone] the twelve jurors<sup>2</sup> have given a judgment in my favor, under this condition [namely] that the case be settled, if within one year the Presbyterian trustees pay over seven thousand dollars in silver with interest from the sixteenth day of April, 1836. It may be that they will make delays and try further to entangle me; but it is a good point for a [future] judgment of the Supreme Court that we have the verdict of the jurors and of the judge who presided [in the lower court] in our favor.

Ezra S. Ely, sworn [as a witness] made clear the justice of my claim and the facts of the case; and S. Perkins, a lawyer, employed, as it seems, by him [Ely] to plead the cause, did the work well, with careful study and great eloquence, though he himself is one of the sect [Presbyterian]. But we owe acknowledgment and gratitude to God the all-good and mighty, for among the jurors were some who know our faith only to hate it, and whose stubborn fanaticism is a by-word. One of these during quite the whole time of deliberation held out against the others, who were agreed on a judgment of eight thousand dollars. The Judge, Joel Jones, another man, indeed, [different in character] from the one who favors the rioters, though himself a Presbyterian, while he upholds with sincerity his own views [in religion], yet, instructing the jurors, told them that the judgment must be necessarily [as the law and the facts determine] in my favor; that they are to decide only the amount of money to be paid.

Of the purchase<sup>3</sup> made by Mr. Frenaye during my absence, I cannot give so favorable an account; for the contract has not been closed, and cannot be owing to the cunning dishonesty

<sup>2</sup> duodecim iurati homines.

<sup>3</sup> This evidently refers to the purchase and negotiations for the purchase of the present Cathedral property. See Letters of Frenaye during these negotiations.



of the man Lloyd; and, in the meantime the interest <sup>4</sup> has been paid on ten thousand dollars, though not in accordance with my judgment, out of money which that simple-hearted man [Frenaye] held in his own name. This displeases me very much indeed, but I must pardon the mistake in this transaction of a man whose sincere aim is God and the interests of religion.

You are not careful in informing me about your own health. It was from another that I learned of your falling from a carriage into a stream, and that the result was a serious cough.<sup>5</sup> I am glad to know that you have recovered from this [illness], also that you find relief in the aid of the very worthy Bishop of Eucarpia [Barron]. I wish to be remembered to him. Inform him also that the books which he left at Rome [to be sent] have not reached here. He ought, therefore, to write to the City [Rome] for them, to remind the very worthy man [priest] Kirby, who perhaps has forgotten about them.

Things are going well enough here. I wrote this on the feast of St. Martin of Tours [November 11] in the year MDCCCXLV.

### CXXXV

#### [Original Latin]

*To my brother who has just filled out his fourth year in the episcopate, the Bishop of Philadelphia. Greeting—*

What you reported to me lately by letter has been referred to the Archbishop, who, following my suggestion, will name three priests, one of whom will be chosen as Coadjutor:<sup>1</sup> for the Bishop has made an earnest request of the Holy See

<sup>4</sup> usura soluta est.

<sup>5</sup> tussi deinceps laborasse.

<sup>1</sup> Probably for the diocese of Vincennes.—See Letter CXXXVI.

to have one appointed. There will, therefore, be no grounds for [suspicion of] bad feeling, and if there lies hidden any ill will, this will be a remedy for it. I think, therefore, that you need trouble yourself no further about this [particular] diocese, until after you have received the letter of the Archbishop; then you will have an occasion to say what you wish to say to the Sacred Congregation.

I have gotten the little book, which you want, from the Rev. Mr. Sourin. I promised him that you would send it back when you have used it to prove the Catholic point [in question]. He [Father Sourin] values it highly, and does not wish to lose it.

A physician of Charleston, Bellinger [by name] asks me urgently to write a defense<sup>2</sup> of [Sacramental] Confession, in order to make clear points that are brought out of the writings of Dens:<sup>3</sup> The Bishop of Charleston also adds his own request. But I have not the inclination to handle in English what is so far remote from the [general] public interest; and, on account of the danger, which I know from frequent experience, that what I write is adapted to the taste of a few [only], I have refused to publish such a work, although the Physician promises to bear all expenses. I wish you could have the leisure to write the desired defense in a manner and the style which the subject demands, for the benefit chiefly of converts. For they [converts] complain that they are annoyed by their friends who hammer over [the difficulties] contained in this little work [of Dens]. I fear that some may be troubled because they find no one who cares to correct what is there criminally wrong.<sup>4</sup>

You, however, are mistaken when you think that I am kept from finishing my notes on the Scripture by the consolation

<sup>2</sup> apologiam.

<sup>3</sup> quae ex Densii scriptis allata sunt diluturus.

<sup>4</sup> qui crimina curet diluere.

of this interchange of letters with yourself. I have almost given up the plan of publishing those [notes]: though occasionally I try a little the exercise of explaining the Psalms. I have written, indeed, something which refers to a point of controversy, the favorable and really agreeable notes [of this] I have decided to send to you at once.<sup>5</sup>

I have written to the Bishop of Eucarpia [Barron], enclosing other letters which came from France, thinking surely that he would communicate them [the contents of these letters] to you; so that I do not see that I am much to be blamed on this score.

I now congratulate you on the beginning of the fifth year [in the episcopal office], and it is my wish and prayer that you may live to see many more such years of usefulness to your flock, and that your way to heaven may be after ripe years, free from the correcting fire. The journey to France will have early consideration.

A lady, Julia Le Breton to whom you loaned five dollars in silver when you were in Pittsburg in the minor priesthood, has returned the money recently to me. Our friend Frenaye holds it for you.

I wrote this on the Kalends of December in the year MDCCCXLV.

CXXXVI

[Original Latin]

*To the Bishop of St. Louis, his brother, the Bishop of Philadelphia—Greeting—*

I shall write to you within a few days, as the Archbishop directs, in order to have you present the names of some worthy

<sup>5</sup> The meaning is not quite clear, nor is it clear to what the "controversy" refers. The text runs: *Scripsi quidem felicem litis successum referens, fausta quippe et iucunda statim tibi communicanda duxi*

priests resident in the West, whom he [the Archbishop] may forward to the Holy See, and of whom a choice may be made for [the office of] Coadjutor of the diocese of Vincennes. Your letter should be sent to the Archbishop without delay, if you do not wish to have the question [of a Coadjutor] go before the Council.<sup>1</sup>

I saw a paper recently published in St. Louis. It pleased me, and I find promise of much good in it. Lest it escape me, I wish now to have you pay the annual pension [of the periodical] in my name. I will make return to you with interest.<sup>2</sup>

We are looking for the arrival of the Bishop of Pittsburg [O'Connor] very soon.

The journey to France has yielded me no profit, neither the prayers of my friends [financially] ; for when someone <sup>3</sup> wished to take this diocese off the list altogether of the Lyons Association [for the propagation of faith] several others obtained for me, for this year at least, with great difficulty the favor of six thousand francs.<sup>4</sup> I have determined, therefore, following the counsel of my financial agent [M. A. Frenaye], to make no further request for aid. I am afraid that they may give you the same treatment, without considering the debt which has burdened the diocese from the beginning of your administration. You will have to exercise very great care therefore, so as to keep the burden of debt under control.

I wrote this on the Nones [thirteenth day] of December, MDCCCXLV.

<sup>1</sup> This evidently refers to the Baltimore Council of May, 1846.

<sup>2</sup> magna cum usura reddam.

<sup>3</sup> nonmemo.

<sup>4</sup> 6000 francorum nummuli.

## CXXXVII

[Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Philadelphia—Greeting—*

I have decided to devote to you the first fruits of the New Year, praying for your happiness and welfare in all things, that you may have good health, that you may be relieved of the burden of debt, that you may enjoy a sound and tranquil mind in the Lord.

I have referred to the Archbishop what you wrote [to me] relating to affairs [in the diocese] of Vincennes, not knowing whether or not you had written to him personally yourself.

I hardly approve of the plan<sup>1</sup> of the Bishop of Eucarpia. It is better for him to remain with you, and there occasionally, at your request, to exercise episcopal functions.

You will see, from our paper [the *Catholic Herald*] that I have given a sample of the explanation of the Psalms. I shall look for your judgment upon the plan which I have followed.

Things generally are going quite well with us here. We are not [at least] weighed down either by disaster in the present or by the fear of future evils.

I wish to be remembered to the Bishop of Eucarpia.

I wrote this on the [feast of the] Circumcision of our Lord, the year MDCCCXLVI.

<sup>1</sup> Vix probo consilium Episcopi Eucarpiae. The meaning here may be, not a plan or design of Bishop Barron, but a suggestion or a purpose of either the Archbishop or Peter Richard Kenrick to have Barron named as Coadjutor in the diocese of Vincennes.



## CXXXVIII

## [Original Latin]

*To the Bishop of St. Louis, his brother, the Bishop of Philadelphia—Greeting—*

I am enclosing a draft for a hundred and twenty pounds sterling<sup>1</sup> directed to the Bishop of Eucarpia, fearing that he may be away from the city [St. Louis]. I wish to have you extend to him [Bishop Barron] my wishes for his welfare and his happiness.

O. A. Brownson is very eager to have your cooperation to make his publication worthy the name of a Catholic periodical. If you can write [for it] one or two articles in the year, that would please him very much, and it will serve the Catholic cause. As you have long desired the publication of such a periodical, I hope that you may be able to comply with his request. When he insisted perseveringly, I yielded at last [promising] to write one article at least on a moral subject,<sup>2</sup> though in your judgment and mine it [the science of morality] is not up to the standard.<sup>3</sup>

I wrote this hastily on the day of [sacred to the] conversion of St. Paul [January 25] in the year MDCCCXLVI.

P. S. A good man MacDonnell by name, a disciple moreover of St. Viator, is stopping here in difficulties. He will undertake the journey to St. Louis as soon as he can.

<sup>1</sup> Cambiale pro centum et vigint Libris sterlinis.

<sup>2</sup> This "one article," or one of these promised "articles" will, I think, be found in Brownson's Review, April, 1846, pp. 137-153. The title is *Christian Ethics*: The style and the manner of handling the subject point, I think, to Kenrick, one of the very few in America at the time, who would be able to handle the question as it is there handled.

<sup>3</sup> This seems to be the meaning, though the Bishop evidently filled the last clause in as a parting thought, and crowded the text on the margin: the text runs: ut unum saltem conscriberem articulum de re morali, quamvis tuo meoque iudicio impar operi.

A certain lady, whose brother named MacAleer died during the past year in the same city [St. Louis], and left her, it is said, by will, of which Mr. Shea is named as the executor, his heir, asks that, if you know anything of the conditions of things [of the estate] you inform her of the same through me.

## CXXXIX

## [Original Latin]

*To my very dear brother, the Bishop of Philadelphia—  
Greeting—*

At the request of a good woman,<sup>1</sup> I have decided to write to you to inquire about her sister, Anna Cahill, who is said to be now in a hospital. As this lady is very much troubled,<sup>2</sup> I wish you would write and let me know, as soon as possible, what is the illness [of the sister], what hope there is of recovery and what her condition [as to money needs].

I wonder that you did not write to acknowledge my letter in which was enclosed the draft in favor of the Bishop of Eucarpia, for in such matters there should be no delay, and no room should be left for doubt.

You know, I suppose, that I have published a sample of the explanation of the Psalms in [our] Catholic paper;<sup>3</sup> but I

<sup>1</sup> Rogante pia foemina.

<sup>2</sup> cum mulier nimis sit anxia.

<sup>3</sup> In the *Catholic Herald*, beginning with the issue of Jan. 1, 1846, is a series of the translation into English, with notes, of the Psalms appointed for the Vesper office of Sunday. A prefatory note says: "It seems a *desideratum* to have a plain and popular exposition of these [the Sunday Psalms]. We have accordingly procured the exposition of the first Psalm [CIX, Heb. CX], which appears in our columns this day, and which is selected from an unpublished exposition of the whole Psalter." This "unpublished exposition" is evidently the beginning of the work published after he went to Baltimore under the title: *The Psalms and Sapiential Books*.

would like to have your judgment upon corrections and notes, as also on the plan of the whole work. I do not wish to waste energy and lose time to no purpose: and, if you will mark the chief defects and the faults in what I have written, you will do me a great favor. You will find this not an easy task indeed, by reason of the frequency of errors, but it is worth the effort.

I wrote this the day before the Ides of February [Feb. 11] in the year MDCCCXLVI.

## CXL

### [Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Phil.—Greeting—*

The fact is known to you that I have yielded to the counselings of many, and have bought a property near the Seminary<sup>1</sup> building. But here is a very serious difficulty.

When first I wished to buy a large building [on this property] it was my purpose to have the priests of the Cong[regation] of the Mission occupy the house. The superior [of the Congregation who was also President of the Seminary] was expecting aid from France, which would give them money for the purpose; but later on, when the aid from France did not materialize,<sup>2</sup> he changed his plans.

While I was away he and Mr. Frenaye made a contract with Mr. Lloyd, agreeing to pay \$34,000 for the ground and the building; but the contract remained incomplete. This pleased

<sup>1</sup> The old seminary at corner of Eighteenth street and Vine. This evidently is the present Cathedral property. The "building", as appears in letters which follow, is the dwelling north of the Cathedral, now the clergy residence, used as a girls' school by the Ladies of the Sacred Heart 1846-1847.

<sup>2</sup> spe amissa.

me, as it left me free of the burden, and I advised Mr. Frenaye to give up the thought entirely; but he went on with the affair, and, though I was not willing, he got my promise to pay \$37,200 dollars [for the property]. Doctor Horner<sup>3</sup> then came in, who wishes to have a Hospital established there, but he could not find the means to carry on the work [financially].

Facing these difficulties I have thought of bringing here the Religious Ladies of the Sacred Heart, and of renting the building to them. From the fees of their girl pupils they will have ample income. In this way I will have help [financially], and provision will be made for the religious education of girls. But the Rector of the Seminary opposes this plan strenuously. He thinks it would be an occasion for scandal, though the house is at the opposite end [of the plot], and separated by a space of 210 feet, and there is no approach to it except on the open street. I acknowledge that I feel the seriousness of this difficulty; and that I would consider it a [sufficient] reason, if I did not, from the dread of the money obligation, judge it well [now] to pass it over. Indeed I have been very careful to exclude an occasion for evil talk, and have taken precautions against it. I have, for that reason, not given the [spiritual] care of these Ladies to the priests of the [Congregation of the] Mission, or enjoined any duty that would make it necessary for them to enter the house. But the Rector [of the Seminary] threatens that they will leave [the Seminary] if those religious women continue to live there. I have told him, however, that I can not change my plan, even though their superior should

<sup>3</sup> Doctor William Edmonds Horner was born in Virginia, 1793. He was for many years, and to the time of his death in 1853, dean of the Medical School in the University of Pennsylvania. He published several standard works on Anatomy. The date of his coming into the Church is apparently lost. He was confirmed in St. John's by Bishop Hughes, April 18, 1842. See DIARY, p. 203. Doctor Horner's plan for a hospital spoken of here, was probably realized in the opening of St. Joseph's under the charge of the Sisters of St. Joseph in June, 1849.



decide to recall them. I marvel at this stand which the Rector has taken the more, because, when there was a question of bringing the Sisters of Charity to take charge of a hospital, which it was purposed to establish there, in accordance with the design of Doctor Horner, he made no difficulty whatever about it, but heartily approved it. If Timon, a man of great prudence, is now in St. Louis, I wish you would lay the whole difficulty before him. If he is not there [in St. Louis], you can send him this letter.

I do not know whether I wrote you in a former letter in favor of Margaret McBride, whose brother Jame McAleer died during the month of August in the city of St. Louis, leaving to her the sum of six hundred dollars. A certain Shea or Shaw is executor of the will. She wishes to have the money as soon as possible, in fact she needs it. If she can get this [money] through your kindness, she will be truly grateful to you for the favor.

I wrote this on the feast of the Annunciation of the Most Holy Virgin in the year MDCCCXLVI.

# CXLI

## [Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Phil[adelphia]—Greeting—*

The spectacles have arrived at last: though there is nothing to be seen as yet of the priest Roux.<sup>1</sup>

The Rector of the Seminary, after being advised by his superior, no longer makes any difficulty about accepting a new professor [on the staff of teachers]. He says [now] that he wished only to make it clear that the students might be the

<sup>1</sup> Rev. Benedict Roux at the Cathedral, St. Louis, see Directory 1842-1844.



sufferers from the teaching of a neophyte, who is not yet well grounded in sound principles.

That excellent man, Henry Major,<sup>2</sup> Rector [formerly] of the Church of All Saints, in the district of Moyamensing, renounced his errors on the twenty-fifth day of the present month,<sup>3</sup> and on the twenty-seventh he received the Holy Eucharist for the first time, after being confirmed. He is well versed in Greek and Hebrew, and is a man of high moral character, his reputation is blameless, and he has piety and humility. It is now almost four years since he made known to me his intention [of coming into the Church] through the priest Maher. He was then living at Harrisburg; but the woman<sup>4</sup> opposed it, and the dread of want [financially] moved him to make another examination [of the Church's claims and the logic of his own position outside the visible fold], and he was prolonging delays from day to day, until finally by a victorious grace he broke the chains [which held him]. Pray that he may persevere in the way upon which he has entered.

I have thought it well to say nothing about his conversion, in order not to let it appear that I am boasting.

The plan, which I have formed, of building a [new] Cathedral church, will no doubt be a great surprise to you; but the [present] building left as it now stands will shortly need repairs, and then the money which will have to be paid for taxes and the cost [of the ground purchased] show that nothing is to be gained by delay.

<sup>2</sup> For further information on Henry Major see Letters CCXXXIX and CCXLI.

<sup>3</sup> *The present month*—evidently May is meant, as the date at the close of the Letter is clearly *tertia die Junii*. Again in the letter following this, CXLII, written June 6th, the Bishop speaks of Major's conversion. The date in *Catholic Herald*, July, 9, 1846, is June 25. This is, apparently wrong.

<sup>4</sup> *sed muliere repugnante*, probably his wife.

The Rev. Sirs of the Congregation <sup>5</sup> of the Mission, at my request have drawn a plan on the model of the church at the Barrens [Perry County, Missouri]; and they advise me to have a man named Barlami, if I remember rightly who lives there, come here to undertake the work of the building.<sup>6</sup> I remember your recommending to me an architect from Detroit. It will be an occasion for bad feelings to call here any one at all [an outsider]; but upon a work of such moment I would wish to follow the very best of counsel without too much consideration [for the feelings] of others.<sup>7</sup> You, therefore, tell me freely what you think [of my plans].

It would be a serious difficulty to me, if, after having an architect come here, the work did not succeed.

The Vicar Apostolic of Oregon has brought the Sacred Congregation to accept his judgment that he is to have the title [and rights] of an Archibishop,<sup>8</sup> with a number of suffragan sees, but the Pope's judgment [on the subject] is not yet made known. These points are reported to me by James Brown,<sup>9</sup> a student in the Urban College, in a letter written at the beginning of the month of May.

I shall send the books which you wish to have as soon as the occasion offers. Give my kind regards to our very good and very dear friend, [the Bishop] of Eucarpia. The Lady Keely inquires about you frequently and with solicitude, she wishes to have the aid of [your] good prayers.

I wrote this at Philadelphia, the third day of June in the year MDCCCXLVI.

<sup>5</sup> Rdi, Dni. Missionarii.

<sup>6</sup> huc advocetur aedificationem aggressurus.

<sup>7</sup> in re tanti momenti velim optima sequi consilia, absque aliorum nimia reverentia.

<sup>8</sup> Francis Norbert Blanchet, Archbishop, July 29, 1850.

<sup>9</sup> For death of Rev. James Brown, June 23, 1847 see M. A. Frenaye's Letter to Bishop Kenrick LI Append—note.

P. S. A certain lady is inquiring about her nephew. She spoke to you of him when you were here.

## CXLII

[Original Latin]

*To my very dear brother the Bishop of St. Louis, the Bishop of Phil[adelphia]—Greeting—*

Trusting that you have reached home<sup>1</sup> well, I have decided [to write] to inquire about spectacles and other articles which Sister Aloysia Donegan entrusted to your care. She wished to have them given to her mother in this city; and you, perhaps, have carried them with you [back to St. Louis]. The mother begs that you have them brought here as soon as an occasion offers, for they are needed.<sup>2</sup>

I have sent the books of Bishop Barron to Pittsburg, as the Bishop of Pittsburg requested. They are to be sent [from Pittsburg] with others, which had been forwarded earlier, to the city of St. Louis. I enclosed a number of copies of the Theology, Moral and Dogmatic. But, as I did not know what volumes are wanted [to complete sets], I could not send them. I wish you would tell me [the volumes wanted] and I will send them when there is an opportunity.

The V. Rev. Visitator of the Congregation of the Mission has told me that it is his desire to have a house of his Congregation in Pottsville. I have given my consent, provided he persevere in the design, when he has a full knowledge of the circumstances.<sup>3</sup> For this purpose the Rector of the Seminary

<sup>1</sup> The reference to *reaching home* points evidently to the return from the Council of Baltimore, which was held May 10 and after, 1846. The *spectacles and other articles* were probably sent by Sister Aloysia in St. Louis to her mother in Philadelphia, and carried East by the Bishop on his way to the Council.

<sup>2</sup> quum res urgeat.

<sup>3</sup> dummodo, re explorata, in proposito perseveret.

has gone there [to Pottsville] today. He will report to the Visitor what appears in his judgment expedient. I have made it clear [to them] what I think on the subject; that they ought rather to find a convenient place in the city or near the city: But he did not think with me, saying that his subjects, could not afford to be an occasion of jealousy<sup>4</sup> to others. The chief reason, which he alleged, was that they should not be dependent entirely on the will of the Bishop. Beyond this they seem to have given up the design of leaving [the care of the Seminary]; and the Rector has forgotten that he formerly suggested this plan [of leaving?] to me.

The Protestant clergyman,<sup>5</sup> of whom, if I rightly remember, I spoke to you, has been coming to see me for some days now, and he has opened out his mind to me. In order to quiet somewhat the vexations of his wife he would like to have employment in the Seminary as a teacher: in this way it would not appear that he had descended [by the fact of his conversion] to a lower plane of life; and he would have some little means, though it would be small, to sustain life. As there is no doubt at all about his faithfulness, sincerity and good morals, I put it before the Rector [of the Seminary, suggesting the fittingness] of giving this man the chair of English language after his conversion [is known publicly], for there is no one [in the Seminary] assigned to teach the students the good use [of English] in speaking and in writing. He [the Rector] demurred, thinking that there is danger overhanging. Thus I perceive that I can do nothing in the Seminary which I have built up, and the young men will be left without training in a branch which is necessary for them.<sup>6</sup> However I have written to the Bishop of Pittsburg to have him consult with the Visitor on this subject. But if he [the Visitor] refuses, I

<sup>4</sup> *suos non posse ferre aliorum invidiam.*

<sup>5</sup> Probably Henry Major—see Letter CXLI above.

<sup>6</sup> *Sic me nihil prorsus posse in seminario quod erexi sentio, et iuvenes carere institutione necessaria.*



will hardly bear being thus served.<sup>7</sup> Understand that I am not requesting that he live in the Seminary as a professor, but only that he teach there twice or three times a week.

Remember me kindly to my very excellent friend the Bishop of Eucarpia. Tell him what I have done with his books. The Bishop of Pittsburg promises to send them to him all together.

Many [here] inquire about him [Bishop Barron] and about yourself, among others a certain old French lady wishes to be remembered. I pray that you both may have every blessing.

I wrote this at Philadelphia on the day Sacred to the Most Holy Trinity, the sixteenth anniversary of my consecration [as Bishop].<sup>8</sup>

P. S. Mary Cunningham, the sister of Bridget O'Reilly, the maid of Lady Norris, died in New York during the month of March. Bridget asks you to pray for her [the sister departed].

### CXLIII

#### [Original Latin]

*To the Bishop of St. Louis, his brother, the Bishop of Philadelphia—Greeting—*

I have judged it well to send to you without delay a letter which was sent to me by a man of high character who is drawn to you by the study of your [written] works.

I have placed the order with the bookseller to have him get the work that has been written against you;<sup>1</sup> I shall see also that it is forwarded to you [when it is gotten].

<sup>7</sup> Vix feram tantam servitutem.

<sup>8</sup> Sexto-decima die anniversaria consecrationis meae. This is the only date this letter bears. The postmark is not quite clear, but seems to be Jun. 8. The consecration was June 6, 1830, at Bardstown, Kentucky. The day of this writing was quite certainly June 6, 1846, the date of Trinity Sunday in 1846.

<sup>1</sup> ut scriptum contra te exaratum a bibliopola comparetur—The refer-



I am hoping that after you have read this [work] of your adversary, you will make a new edition of your own work, which is of great value: especially that you will correct the error, which I pointed out to you, of a quotation that is incomplete.

You have learned through the papers of the death of the good Pope.<sup>2</sup> May God grant that another [Pope] of like qualities be raised up to us.

The conversion of the Protestant Minister [Henry Major], of whom I spoke in my last letter has been made public in the daily papers. Therefore there is no longer any reason for silence on the subject.

I wish you would point out to me the errors and inaccuracies in the article on the Confessional; <sup>3</sup> and I wish you could yourself give a paper written [on some subject Catholic] in aid of this very excellent man,<sup>4</sup> for he is desirous of serving the Catholic cause, and wishes to engage the genius of others to this end—My good wishes for the Bishop of Eucarpia: I pray for his welfare.

I wrote this on the feast of SS. Peter and Paul in the year MDCCCXLVI.

ence is quite evidently to one of the "two writers who undertook" the "refutation" of the first edition of *Anglican Ordinations*. See Preface to second edition—Philadelphia, 1848—The titles of the two controversial works are: *Essays to prove the Validity of Anglican Ordinations; in answer to the Right Reverend Peter Richard Kenrick, R. C. Bishop of St. Louis, by a layman*, Baltimore, Joseph Robinson, 1844—In the Preface the name of the writer is given—"Hugh Davey Evans"; *Anglican Ordinations Valid. A refutation of certain statements in the second and third chapters of 'The Validity of Anglican Ordinations' examined*, by the Very Reverend Peter Richard Kenrick, V. G., by John Fuller (Russell)—London: Masters, 1846—See below Letters CL, CLIII, CLIV.

<sup>2</sup> Gregory XVI died June 9, 1846.

<sup>3</sup> in articulo de confessionali.

<sup>4</sup> Probably Brownson or Henry Major.

## CXLIV

[Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Philadelphia—Greeting—*

It would please me indeed to take a trip to visit you, but the heavy burden of the work now undertaken [the new Cathedral] will not permit: I beg of you [therefore] to outline a plan as quickly as possible, and send it to me.<sup>1</sup> The old building is now coming down,<sup>2</sup> and we are ready to start the work, so that we can allow no delay.

The Roman or Greek [Corinthian] is the style we want. For the Gothic we do not care at all.<sup>3</sup> Many favor [a style of building] beyond the resources of a beginner.<sup>4</sup>

I will be on the watch not to let debts pile up. But I fear lest my vigilance be in vain, for [our] friend Frenaye is rushing the work to its completion.<sup>5</sup>

Mary Ann Eustace wishes to come here [from Dublin] to enter a religious community. She finds it difficult to realize her design in Ireland; and I can hardly oppose her request.

I fear that I may have offended [our] uncle Peter Richard, because I went to visit him once<sup>6</sup> [only], or on some other

<sup>1</sup> The text runs: *precor ut exemplar quantocius designes, et ad me mittas*—From the context this appears to refer to a rough draft or an outline of the style of architecture for the proposed new Cathedral: but it may have reference to new arrangement of material for the second edition of *Anglican Ordinations*.

<sup>2</sup> *Iam aedes veteres diruuntur.*

<sup>3</sup> *de Gothis nullatenus solliciti*

<sup>4</sup> *Plurimi favent majora viribus aggredienti.*

<sup>5</sup> *Vereor tamen ne curae frustra futurae sint, amico Frenaye in operis completionem festinante.*

<sup>6</sup> This refers evidently to the visit in Dublin during the early summer or spring of 1845.

account; for I have received no answer to the letter which I sent him by the Bishop of Pittsburg.

The plan of the church [Cathedral] which is before me is [as follows]—Two hundred feet in length, one hundred and twenty feet in width, seventy feet in height. It is not in the form of a cross; but has the same width throughout. The nave is seventy feet wide; the roof of which is arched, shaped like an egg.<sup>7</sup> Each aisle has [a width of] twenty feet, outside of which is chapel [room] ten feet wide; so that the whole church will have ten chapels [at the sides] beside the main altar. There is room for many confessionals.

The roof like a round arch,<sup>8</sup> or plain, lower than the center of the arch [would be], will rest upon each aisle. The sanctuary will be forty feet long, fifty feet wide. The organ will be placed over the sacristy, and on the other side [corresponding] will be standing room.<sup>9</sup>

A case of books sent from Turin to Genoa, and thence to Liverpool will arrive here soon. I will forward it at once to the Bishop of Eucarpia. We have heard nothing of the boxes stored at Guadalupe. Give my kindest regards to our very dear friend [Barron].

I wrote this at Philadelphia, the fourth before the Kalends of August [July 28] in the year MDCCCXLVI.

<sup>7</sup> cuius tectum, ovi instar, fornicem habet.

<sup>8</sup> Tectum fornicis instar, vel planum, humilius medio fornici alæ cuilibet insidebit.

<sup>9</sup> et ex altera parte erit locus adstantibus—perhaps those who stand by the organ, singers.

## CXLV

## [Original Latin]

*To my very dear brother, the Bishop of St. Louis, the Bishop of Philadelphia—Greeting—*

We have fixed upon the Architect, Mr. Le Brun, who will follow the plan outlined <sup>1</sup> so far as the laws of the art will permit.

I acknowledge that I am hurrying ahead,<sup>2</sup> but I could see nothing to gain by delay; while the burden of debt weighed heavily there was no opportunity to find relief.

If Mr. Barnet is thinking of new plans, his work will be to no purpose; for work [on the new Cathedral] will begin at once. I fear that Mr. M. A. Frenaye will not live to see the work completed, the work which I began under his advice.<sup>3</sup>

I sent, a few days ago, a case of books to the Bishop of Eucarpia. I added also some of my own treasure to those which he had acquired. I forgot to confess that I presumed to take out of this case—a very beautiful Rosary of the Blessed Virgin and three others not so beautiful. These three Rosaries which were blessed by the Pope, I have destined as a gift to three girl converts to the faith who had asked for them; the other I had reserved for my own daily use in prayer. I can not keep another [Rosary] long, as generally someone requests it as a gift: but this one, not being my own, I will refuse to give.<sup>4</sup> I trust that what I did may not displease my very dear friend. If he does not approve I am quite ready to return [the Rosaries]. Give him my most sincere regards.

I wrote this at Philadelphia after returning from Visitation the fifteenth before the Kalends of September [August 17] in the year MDCCCXLVI.

<sup>1</sup> formam iam adumbratam sequetur.

<sup>2</sup> Fateor me pracipitem agi.

<sup>3</sup> quod ipse suadente, cepi.

<sup>4</sup> quum plerique petant dono: sed eam tanquam alienam dare recusabo.

## CXLVI

[Original Latin]

*To my very dear brother the Bishop of St. Louis, the Bishop of Philadelphia, returned*<sup>1</sup>—*Greeting*—

I arrived here early this morning. I was delayed one whole day in the town of Wheeling [West Virginia] as the stage had left before my arrival. I have thought it well to refer to this, so that if ever you have occasion to make the journey here, you may provide for a place, from the start, on the stage known as *the mail*.<sup>2</sup>

I find the foundations [of the New Cathedral] laid completely,<sup>3</sup> so that it is the judgment of all that we can not now give up the work [of building], without severe censure and blame.

Beyond this the architect so changed the plans, during my absence, as to bring the sanctuary quite within the view of the people in the church.<sup>4</sup>

I wish you would inform Mr. Barnet that I cannot consider the suggestions which he sent me; for I can not now give up the design [actually begun].

As for yourself, I will ask you to be at ease and rest assured in mind; for there are bright prospects of good hope that the work begun will be happily completed.

I have nothing new from Rome.

Give my respects to the Bishop of Eucarpia, and you be of good cheer.<sup>5</sup>

<sup>1</sup> *redux*—This evidently refers to the Bishop's return from a visit to St. Louis, which is recorded, and in part described in the DIARY, 1846, September 8 to October 17, pages 240-241.

<sup>2</sup> *ut locum in curru dicto mail ab initio Tibi compares.*

<sup>3</sup> *per circuitum.*

<sup>4</sup> *adeo composuit ut populo plerique sacra sint conspicienda in templo.*

<sup>5</sup> *Teque habeas jucundum.*



I wrote this the day before the feast of St. Luke [October 17] in the year MDCCCXLVI.

P. S. The Bishop of Richmond <sup>6</sup> does not wish to enter into a controversy with Alexander Campbell.<sup>7</sup>

## CXLVII

[Original Latin]

*To my very dear brother of St. Louis* <sup>1</sup> [*the Bishop*] *of Philadelphia—Greeting—*

I do not remember the time when the Sisters of St. Joseph from France <sup>2</sup> are to arrive: I wish, therefore, that you would let me know, so that a house may be made ready to receive them.

I indeed would rather see established [a community of] religious men in the town of Pottsville. Therefore I would willingly request the disciples of St. Viator to take the house there, if they have a sufficient number, and if you judge them fitted for the work. But I would also locate the Sisters somewhere, and have them exercise their offices of holy charity for the good of souls.

I will send Henry Major's pamphlet <sup>3</sup> to you as soon as I

<sup>6</sup> Richard V. Whelan.

<sup>7</sup> This evidently refers to Alexander Campbell founder of the "Campbellites"—He was born in Ireland 1788, died in West Virginia, Mch. 4, 1866.

<sup>1</sup> Carissimo fratri S. Ludovicensi Philadelph. S. This is the first instance of the use of the adjective Ludovicensis. The usual address is Carissimo fratri Episcopo S. Ludovici.

<sup>2</sup> "Sorores S. Josephi ex Galliis" probably refers only to the fact of the original foundation from France at Carondelet in 1836, whence the Sisters came to Philadelphia in May, 1847.

<sup>3</sup> *Henry Major's Pamphlet*—Evidently the same as "*Reasons for acknowledging the Authority of the Holy Roman See*" by Henry Major, Philadelphia, 1846, a book of 248 pages. The work is "INSCRIBED MOST RESPECTFULLY TO THE RIGHT REV. FRANCIS

have the opportunity, so that you need not buy it for yourself. I shall have at least twenty-five copies sent to the city of St. Louis for your use. It is a work indeed well put together in its choice of authorities and the force of its arguments.

Thus far there is no news about the acts of the Council<sup>4</sup> [of May, 1846], so that we must remain undecided.

I wrote this the fifth day before the Ides of November [Nov. 10] in the year MDCCCXLVI.

[P. S.] Remember me to the Bishop of Eucarpia.

If the bookseller wishes to have copies of the pamphlet [of Henry Major]<sup>5</sup> for sale, let him write to the author or to the editor of the paper [the Catholic Herald].

#### CXLVIII

##### [Original Latin]

*To the Bishop of St. Louis, the Bishop of Philadelphia, his brother—Greeting—*

I extend kind greeting to you this day rounding out five years in the work of the episcopate, and I hope that you may see many<sup>1</sup> more years of the Church's progress.

I approve heartily the plan which you are forming of a vindication of your work on Anglican Ordinations;<sup>2</sup> and I look

PATRICK KENRICK, D. D., BISHOP OF PHILADELPHIA, IN WHOM THE AUTHOR HAD THE CONSOLATION TO FIND MORE THAN A FATHER IN THE MOST MOMENTOUS PERIOD OF HIS LIFE."

<sup>4</sup> Evidently referring to approval of the acts of the Council at Rome. ut hereamus ancipites.

<sup>5</sup> Henry Major was editor of the *Catholic Herald* 1847 to 1855.

<sup>1</sup> *plura* refers to *Lustra*—many more five-year periods literally.

<sup>2</sup> In the Preface to the *Second Edition* of *Anglican Ordinations* issued by Cummiskey, Philadelphia, 1848 it is stated that this second edition has been called forth by two writers who had essayed the

for good results from it, particularly under present conditions, when Episcopalians and Anglicans are acknowledging the great force of the right of Apostolic succession.

I have not yet received the pamphlet of Russell; but I expect to have it soon. I am pleased that you have in mind to have the work published in this city. I shall have the happy opportunity of delightful companionship with you, and make use of your counsel, as I also wish to publish corrected [a new edition] the little work on the Four Gospel Records, if you approve the plan.

I understand from a letter of the Bishop of Charleston that D—<sup>3</sup> is going to transfer himself to your jurisdiction.†

I wish to know whether the case of books which I put on board the ship "National" reached your hands. If you advise me I shall send the volumes wanting to make up full sets of the Theology, as soon as an opportunity offers. They are now using my work [Theological] in the New York Seminary. I will send also at the same time the Breviaries and the opusculum maius to the Bishop of Eucarpia [Barron].

The Archbishop of Baltimore has received a letter from the Cardinal Prefect, in which he informs him that the choice of the National Patron <sup>4</sup> has been approved, other points being deferred. My kind greetings to the Bishop of Eucarpia.

"refutation" of the first edition. One of these writers is John Fuller Russell, his work—"*Anglican Ordinations Valid—A Refutation of Certain Statements in the second and third chapters of the Validity of Anglican Ordinations Examined by the Very Reverend Peter Richard Kenrick, V. G.*" The other work is—"Essays to prove the Validity of Anglican Ordinations," Baltimore, 1844—The writer's name is said to be given in the Preface to these Essays, Hugh Davey Evans.

<sup>3</sup> The D. appears to stand for John P. Dunn, the first rector of St. Philip's, Philadelphia. He is credited to Charleston in the Directory of 1846; but later returned to Philadelphia.

<sup>4</sup> The reference is evidently to the action of the Council of Baltimore of May, 1846 in which the "*Virgin Mother Conceived without sin*" was chosen to be Patron of the Church in the U. S.

I wrote this on the feast of St. Andrew [November 30] in the year MDCCCXLVI.

[P. S.] I wish you would pay the editor of the paper for me for the coming year. A man named Leidy is inquiring about money, which is said to have been deposited with you by his sister Catharine Leidy, who met death by a shot<sup>5</sup> three years ago in that city [St. Louis].

### CXLIX

#### [Original Latin]

*To the Bishop of St. Louis, the Bishop of Philadelphia, his brother—Greeting—*

Understanding that you have changed your plan, I have thought it well to set forth some things which have engaged my mind— The Presbyterian church<sup>1</sup> in the district of Southwark has at last come into my control. I hardly know what I am to make of it. I had thought of advertising it [the building] for sale in the papers; but, as I am asking a price for it which I can hardly expect to realize, and I am not willing to sell it for the use of sectarians, I was thinking of [opening] a school there under the charge of the Sisters of St. Joseph. Indeed the locality does not much please me [as a place of residence for the Sisters], for sectarians are found there whose state of life is not of good repute— If the Brothers of the Christian Schools had teachers available I would place them there at once; but apparently there is no hope of getting them soon.

I would like to open a church there [in the Presbyterian church building], though it is not far from St. Philip's; but I can hardly find a priest [to take charge], and it might easily

<sup>5</sup> ante triennium periit in ea urbe ex globo egneo.

<sup>1</sup> See Letter CXXXIV for identity of this church property.



open the way to riots, as the sectarians would strongly resent <sup>2</sup> [such action]. Will you tell me what you think <sup>3</sup> [of these problems] ?

I wish you would let me know at least one month before the Sisters start on their journey [from St. Louis to Philadelphia], so that I can have things ready without hurry. If they wish to occupy that building <sup>4</sup> I can place them there indeed without any delay. But if they refuse it, then another house will have to be found, or the women will have to be dismissed from the Orphan Asylum <sup>5</sup> [St. John's], which will not be without some feeling and regret.

I hesitate very much about locating them [the Sisters] in the town of Pottsville, and I think they ought to remain here in the city. I am truly much pleased to have them come here.

The pamphlet of Russell has not arrived. Referring to the distinction <sup>6</sup> which you have made of orders of the king [in English Law, evidently], I think that it is not readily to be

<sup>2</sup> sectariis vehementius dolentibus.

<sup>3</sup> Tuos mihi aperias sensus.

<sup>4</sup> Si vellent ædes illas occupare—This ædes refers apparently to the Presbyterian church.

<sup>5</sup> The Sisters did in fact take charge of St. John's Orphanage; and there seem to have been no bad feelings over this—One of the ladies formerly in charge, Miss Mary Mirey joined the Sisterhood. She received the habit of religion Dec. 27, 1847, and was known in religion as Sister Mary Apollonia, later as Mother Apollonia in charge of St. John's Asylum from 1854 to 1888. She died at the Mother House, Chestnut Hill, April 24, 1899.

<sup>6</sup> The "*distinction*" evidently referred to here may be found in the first edition of *Anglican Ordinations*, Phila., 1841, pag. 63, and in the second edition, 1848, pages 99 to 133.—The aim of the *distinction* was to show the probably spurious character of Elizabeth's second *commission*, Dec. 6, 1559, for the *ordination*, or consecration of Matthew Parker. See also Lingard's *History of England*, first American edition, 1827, vol. 7, p. 293-294. Both *commissions*, that of Sept. 9 as well as the later one of Dec. 6, are apparently taken from *Rymer's FOEDERA*.



given up, though I would not cling too closely to it. Evans has quoted the words of Blackstone; but they seem to be not to the purpose, for he [Blackstone] is speaking of *royal concessions* [or grants], which, in order to have force, must be embodied in public records: on this occasion he remarks that they [the grants] must be made either under the great seal of the king himself, or from a private seal: and that this [latter, the use of a private seal] must be noted in the register. The documents which Rymer has discovered bearing the impress of neither seal, it seems to me, can hardly be authentic, but I do not know whether they are therefore [to be considered as] spurious; for it may be that they are copies of others which had been [properly] sealed. I have said this [venturing] on a subject that is not clear, leaving the decision to the judgment of wiser [heads]. I am still influenced by the judgment of Palgrave, which, however, we know only on the statement of another. Up to the present time I have been unable to consult anyone who would be qualified to give even a probable conjecture, not to speak of a decision of the question. In the meantime I have thought it well to give you my reflections as to a probable solution, whatever their value may be.

I have been unable, up to the present time, to send you the excellent little work of [Henry] Major:<sup>7</sup> but when an occasion offers, I shall take it. Odenheimer, under cover of anonymous,<sup>8</sup> has tried to answer the work, but to no purpose.

I wrote this seventeenth before the Kalends of January MDCCCXLVII [December 16, 1846].

<sup>7</sup> See Letter CXLVII note—*Major's Reasons*.

<sup>8</sup> This "*Anonymous*" "*penny pamphlet*" which is traced to Odenheimer, an Episcopal minister of Philadelphia, as its author is severely criticised in the *Catholic Herald*, December 24, 1846—William Odenheimer was rector of St. Peter's P. E. church, 1839-1859, later Bishop of New Jersey.

CL

## [Original Latin]

*To the Bishop of St. Louis, the Bishop of Philadelphia, his brother—Greeting—*

Cummiskey will take the risk of [publishing] your new work.<sup>1</sup> There is no reason, therefore, for any change in your plans to have it published here. As to the little work of Russell, it is looked for every day.

Having the opportunity, I have counseled with [two] lawyers, not men of very high repute however, Haly and Brightly, namely, upon that mark<sup>2</sup> by which you discern between genuine and spurious documents. Both agree that is enough to have the Queen's genuine signature (*sign manual*),<sup>3</sup> whether the great seal or a private seal is affixed [or not]; therefore that documents cannot be rejected on the score solely of not having the seal. I think indeed that the note, as set forth, is not [too] easily to be given up; but also that you should not build too much upon it.

If you still have the purpose of making the trip now [to Philadelphia], I think it would be well to bring with you those religious women [Sisters] of St. Joseph; for it has been determined that they are to have the charge of St. John's Orphan Asylum. However there will be nothing lost by delay, and I myself think, as the winter weather may be hurtful [a source of suffering] to you and to them, that there is hardly a reason to hurry. But we will receive both you and them with delight even though you come unexpectedly. If you think it expedient to give them the building lately ac-

<sup>1</sup> The reference is evidently to the second edition of *Anglican Ordinations*, published by Eugene Cummiskey, Philadelphia, 130 South Sixth Street, 1848.

<sup>2</sup> For the *mark* distinguishing genuine and spurious documents see *note* following Letter CXLIX above.

<sup>3</sup> Thus written, underscored and enclosed by parentheses.

quired from the Presbyterians, I shall assign it to them without any hesitancy; but I am fearful lest they be made to suffer [some] hardship by the former owners [of the property]. I am very much unsettled, not knowing to what use I can put this building.<sup>4</sup>

I wish you would *inquire* of the Rev. Mr. Melcher whether he is going to send me the German students, for whom I made a request. I am reserving places for them in the Seminary, expecting to make use of their services, later on, on the missions. Not knowing where he [Melcher] is, I cannot write to him [personally].

You will be pleased to learn that there is nothing unpleasant in the fact that the Rev. Mr. Charles I. White<sup>5</sup> has given up the work of a pastor. The reason [for this action] was that his health is not robust, besides there was some trickiness on the part of the trustees. I have this from the Archbishop himself.

The Bishop of Charleston has been ill for about ten days, affected by something like a paralysis of the right eye and the jaw: but he is better now. The Archbishop's sister has lost her mind. This is a great sorrow to the brother. The Georgetown [Visitation] Nuns have with much charity taken her into a house on a farm (or a garden) near the monastery.

The Lady Dimond [Diamond?] is not pleased at the fact that her daughter has gotten the answer which she yearned

<sup>4</sup> Valde ango, nesciens quid de iis ædibus faciam.

<sup>5</sup> Rev. Charles Ignatius White is named in the Catholic Directory of 1846 as rector of St. Vincent's church, Baltimore. In the Directory of 1847 his name does not appear as rector. But Father White evidently was engaged in literary work. He edited the Catholic Directory from 1834 to 1857, was editor of the Catholic Cabinet, which changed its title in 1843 to the *Catholic Magazine* and later the *Catholic Mirror*: he also gathered the materials and wrote the *Life of Mother Seton*, 1853. He is the translator also of Balmes *Protestantism* and *Catholicity compared*, and Chateaubriand's *Genius of Christianity*.

for, fearing that later on she may be sent away or leave [the convent] far away from her own. I hope sincerely that Helen may follow out her design, for in the world she will be a source of trouble to herself and others; but I doubt indeed whether she will persevere in the state of life which she desires to embrace. On the other hand it is said that the V. Revd. Provincial S. J. Verhaegen has approved her vocation — My greetings to the Bishop of Eucarpia—

I wrote this the fourth before the Kalends of January, An. Domini MDCCCXLVII [December 28, 1846].

P. S. I surmise that the Sacred Congregation is pondering over what was done in the Council [at Baltimore, May, 1846], and that it is working out some important plans. I think that it may be necessary to repeat [our] recommendation of the V. Rev. Mr. Timon as the most worthy to reflect honor upon the episcopal office, or even that he should be the next to occupy the metropolitan see.<sup>6</sup> But the utmost silence on these questions. The Bishop of Bolina<sup>7</sup> is thinking of going to Rome to resign the burden and recommend another Coadjutor Bishop for Louisville. You also ought to state what your mind is on this subject to the Holy See, so as not to permit our common interests to suffer.<sup>8</sup>

<sup>6</sup> Baltimore—See this same judgment in favor of Bishop Timon in Letter CXCIH written immediately after Archbishop Eccleston's death.

<sup>7</sup> Guy Ignatius Chabrat, the second Coadjutor of Bishop Flaget, of Bardstown and Louisville.

<sup>8</sup> This seems to point to a difficulty arising from the wish and the aim of the French-speaking Catholics of Louisville and Vincennes to retain a French-speaking pastor.



## CLI

## [Original Latin]

*To the Bishop of St. Louis, a man hesitating in his aim, his brother—Greeting—*

After receiving your letters recently I am wondering why you are so unsettled about undertaking the journey [to Philadelphia] and bringing the good Sisters [of St. Joseph] with you. Here with us it is settled and fixed that they are to have the care and the education of the orphans [at St. John's]. I would also willingly have given them the house lately acquired,<sup>1</sup> if they wished to make it their own. I beg of you, therefore, put away all hesitancy and bring them with you.

I have written also to the Bishop of Cincinnati asking him to put under your care, as you are making the journey [passing through Cincinnati], four or five of the Sisters of Notre Dame.<sup>2</sup> They, when they come here, I expect, will open a school in that building, for it can hardly be used for any other purpose, since the Sisters of St. Joseph refuse to take it.<sup>3</sup> I wish to have them [the Sisters of Notre Dame] see it, to judge whether it suits them. I would not indeed look for a happy outcome in a venture undertaken without due consideration. But, if they [the Sisters of Notre Dame] do not wish to occupy that house, I can give them another, the one which the Ladies of the Sacred Heart have now;<sup>4</sup> for they

<sup>1</sup> probably the Presbyterian church property. See Letter CXXXIV also CXLIX.

<sup>2</sup> Sorores quae Dominae Nostrae dicuntur.

<sup>3</sup> The Sisters of St. Joseph evidently refused the property on the strength of remarks in the two preceding Letters, referring to the shady character of the neighborhood, and probable prejudice and feeling of the former owners. The Bishop then, it appears, appealed to the Notre Dame Sisters, who were to see the property before accepting it. In fact the Sisters of Notre Dame did not come at this time.

<sup>4</sup> The house on Logan Square, near the Cathedral, now the Cathedral clergy residence, which the Ladies of the Sacred Heart occupied after March 19, 1846. See DIARY, pag. 238.



will leave there soon to take a place near Holmsburg, which they recently bought for [the sum of] 20,000 dollars.<sup>5</sup>

I would have preferred to ask the Nuns of St. Ursula of Charleston to come here, as they are, on the testimony of the Bishop, very excellent teachers of girls' schools; but I fear that discipline may be not strictly observed, or that they are not entirely under the Bishop's control.<sup>6</sup>

The pamphlet has not yet come from England. It is hardly advisable to publish the new work, without first seeing it [this pamphlet from England].<sup>7</sup> Cummiskey will, as I have told you before, bear the expense of [the new edition of?] the work. I do not know whether you would get his consent to have it printed in the city of St. Louis. But it would be wrong, and I will say, open to litigation to have a work on the same subject [identically the same?] printed [in St. Louis] without his consent.<sup>8</sup> But, if you are thinking of [doing] this, the title and the whole arrangement of the work must be changed.

As the cold weather has now set in, you ought not start on the journey [to Philadelphia]. Let me advise you to put it off until the month of March. Then you or your companions [the Sisters of St. Joseph] will have no objections to make about the severity of the weather. In the meantime I trust that the pamphlet may come.

To the Bishop of Eucarpia I wish much happiness for many years.

I wrote this the thirteenth before the Kalends of February [January 19], MDCCCXLVII.

<sup>5</sup> The *Eden Hall* foundation near Torresdale.

<sup>6</sup> Governed by their own extra-diocesan religious superiors.

<sup>7</sup> The reference probably is to the new edition of *Anglican ordinations*—The *Pamphlet* is quite evidently Russell's *Refutation of Anglican Ordinations*—see Letter CXLVIII.

<sup>8</sup> A question of the natural equity of *copyright*.

## CLII

## [Original Latin]

*To the Bishop of St. Louis, the Bishop of Philadelphia—  
Greeting—*

I am pleased to know that four Sisters are coming here next month to take the place of mothers to the orphans.

The Rev. Mr. Hammer<sup>1</sup> is to come here from Cincinnati about that same time, I trust, to take charge of the German church. He has the approval of his Bishop [for this change of diocese]. You can leave them [the Sisters] in his care [at Cincinnati], and thus avoid sending a priest with them all the way [to Philadelphia].

The Sisters of Charity usually make this journey without any companion at all. But if the Sisters of St. Joseph are unwilling to do this [to travel alone], you can send a priest or a trustworthy layman with them as far as Cincinnati,<sup>2</sup> having arranged beforehand as to the time of the journey with the Rev. Mr. Hammer by letter.

I have asked the Sisters of Notre Dame. They have promised to come as soon as they can arrange. It will be necessary then to give them a place, either the house of the Episcopalians or the Presbyterians.<sup>3</sup> My desire would be to locate them in the latter, but as the house, the one which stood near the church, is in a ruinous condition, or certainly will be [shortly] a ruin, it will be necessary to build it up anew from the foundation at my own expense. This hardly meets the

<sup>1</sup> Rev. Clement Hammer is located at St. Mary's Cincinnati according to Catholic Directory of 1847.

<sup>2</sup> Cincinnatiopolim usque.

<sup>3</sup> Quapropter eas vel in aedibus episcopalibus vel presbyterianis collocem oportet—This seems to refer to properties acquired from these religious bodies. Probably *Præsbyterianis* refers to the church and dwelling near St. Philip's: The *Episcopalian* possibly is the property of Old St. Mark's, Mantua, West Philadelphia.—See DIARY, p. 75. It may however mean the Bishop's Residence at St. John's.

approval of Mr. Frenaye. But there seems to be no other way to choose, if we are to gain anything for religion as the result of our winning the suit in law.<sup>4</sup>

My judgment is that they [these Sisters] will be better fitted to teach girls there, in that suburb than others in higher state of life: but I was ill at ease also lest, inviting the more advanced, I might appear to be looking for rivals to the detriment of the Ladies of the Sacred Heart.

I would have the Sisters of the Visitation<sup>5</sup> come here, if there were ground available which could be given them with title of perpetual ownership: but I think they would hardly wish to occupy a house four or six years, and then change for another home.

It is altogether against my inclination to occupy the very roomy house [near the New Cathedral] especially as it will take me away from association with the clergy and the care of the faithful [at St. John's].

I have offered the church with adjoining buildings in Southwark to the Congregation of the Most Holy Redeemer: the

<sup>4</sup> See Letters CXXXIV and CXLIX. For the purchase and the law proceedings to get possession of the Presbyterian church property in Southwark, now St. Philip's school and Convent.

<sup>5</sup> The Sisters of the Visitation came to Philadelphia in 1848 and remained until 1852. The following is from a Letter of Sister Mary Benedicta Mullen of Georgetown Convent, addressed to the translator, July 6, 1917: she quotes from the *Convent Annals*: "On the 15th of February 1848 our Sisters left here for the purpose of founding a house of our Holy Order in Philadelphia, Pa." Again: "In 1852 the foundation was broken up and the Sisters returned, some to Georgetown, others to Mount de Sales and Washington"—The first foundation was at Eleventh and Spruce Streets. The Directory of 1851 describes the "Academy of the Visitation" at "South-west corner of Broad and Poplar streets"—"There are nineteen members in this community, thirteen of whom are professed. The Institution was incorporated March, 1850—Mother Mary Angela Harrison Superior.—See Letter CLXII below.

money which I have thus far spent upon it, 5000<sup>6</sup> dollars going to them as a gift, but the superior hesitates.

I would wish to bring the Society of Mary<sup>7</sup> into the diocese, but I shall have to wait a time more opportune; for, if things are not successfully arranged with those religious women [the Sisters] whom I have now invited, I will be easily blamed for changing my plans and not holding to my agreements.

Nothing has come from Rome to me referring to acts of the Council [of May, 1846]; and, so far as I know, nothing has reached the Archbishop, excepting the word Immaculate to be added [in the Litany of Loreto and the Preface proper to the Mass of the Virgin Mother?] I think that we ought to wait for the answer of the Holy See: but why this delay I do not know at all.

The pamphlet of Russell has not reached here yet. I do not know whose fault this is. The Bookseller, Pennington, persists in having us expect it soon.

I have written to the Rev. Mr. Pierce Connelly,<sup>8</sup> asking him to send me the book when he finds it opportune.

<sup>6</sup> Nummulum.

<sup>7</sup> Societatem Marianam.

<sup>8</sup> Evidently the convert, later again pervert, of Natchez. Miss. The record of Connelly's marriage at Christ's Church, Philadelphia, Dec. 1, 1831 to Cornelia Augusta Peacock, later foundress of the Sisterhood of the Holy Child, under the patronage of the Earl of Shrewsbury in England, may be seen in a MS. copy at the Pennsylvania Historical Society's Rooms, vol. 8, page 4847.

For Connelly's suit to *recover* his wife under rules of English Law, tried before Sir Justice Fennerton, Mch. 23, 1850, see *London Tablet*, Mch. 30, 1850, pages 202-207. Pierce Connelly was born in Philadelphia in 1804. He made his profession of Faith and was received into the Church in Rome, 1836, his wife having been received, and made her first Holy Communion in New Orleans before they sailed for Europe, in December, 1835. Connelly was ordained priest in Rome by Cardinal Patrizi, July 6, 1845. In December, 1848, he began proceedings to recover his wife in England. After his defeat in the English courts—final decision was in June, 1851—he returned to Italy, died in Florence a pervert, December 8, 1883.



My regards to the Bishop of Eucarpia.

I wrote this at Philadelphia on the feast of St. Matthias [February 24] in the year MDCCCXLVII.

P. S. I learned yesterday that Cunningham did not send the Catholic papers [periodicals] which you ordered, and he has them not [in stock], but he has written to London; you will, therefore, soon have them. In the meantime I am sending you my own [copies of the papers desired].

### CLIII

#### [Original Latin]

*To the Bishop of St. Louis, the Bishop of Philadelphia, his brother—Greeting—*

At last a volume has come, the work of John Fuller Russell, but it is not at all the work which you ordered; for the title is "The Judgment of the Church of England on the Sufficiency of the Scriptures." I do not know what the explanation is of such an error; but three weeks ago I wrote to Rev. Mr. Pierce Connelly and to Thomas Booker, requesting both of them to send me the book on Anglican Ordinations.<sup>1</sup> I expect, therefore, to have the work within about two months. But I think you should not put the new work [new edition of *Anglican Ordinations*] into print until you have read this essay of Russell.

I hope that The Jubilee indulgence, which is now promulgated, may bear good fruit. However William Hogan,<sup>2</sup> to-

<sup>1</sup> This refers evidently to the work of Russell—see the following Letter, CLIV, where Russell's work is reported as received, and to be forwarded to St. Louis.

<sup>2</sup> William Hogan, the unhappy "ex-priest," whose name is connected inseparably with the scandal of "schism" at St. Mary's and the history of "Hoganism" in Philadelphia. Hogan came to America from the diocese of Limerick during the summer of 1819. He exercised the



gether with Leahy, has come here to talk against Confession. He has lectured on this subject in the Odd Fellows' Hall.<sup>3</sup> Last Monday after breakfast he was taken sick with vomiting, this unhappy man, and he was unable to speak;<sup>4</sup> but I do not know how he is now.

We are eagerly awaiting the coming of the Sisters of St.

sacred ministry for less than a year under the jurisdiction of Bishop Connolly of New York. April 22, 1820 is the date of his first record of a baptism at St. Mary's, Philadelphia. Bishop Conwell came to Philadelphia early in December, 1820. On Tuesday, Dec. 12, 1820 the Bishop deprived Hogan of the exercise of priestly faculties. Then followed a long series of charges and recriminations aired through the medium of public prints in the city and throughout the country. There is much evidence in these of pride, vanity, spite, vindictiveness. Defeated, in his purpose at least, and a shipwreck in the faith, Hogan finally settled in the South. He was "married" at Wilmington, North Carolina, August 9, 1824. After the death of this first "wife," he was "married" a second time Jan. 28, 1828. He was admitted to the practice of law in the courts of South Carolina, March 21, 1826. In 1842 Hogan was a clerk in the Custom House at Boston. He was at the same time editor of the "Daily American." In 1843 Hogan was appointed U. S. Consul at Nuevitas, Cuba. He is the "paid" author of at least three pamphlets, vile stock repetitions of old lies and misinterpretations of Catholic teaching and practice: *Popery as it was and is*; *Nunneries and Auricular Confession*; *High and Low Mass*.

Hogan died at Nashua, New Hampshire, Jan. 23, 1848, aged 52.—See *Documents* in Bishop England's Works, vol. v, pp. 109 to 213.—Also "The Life of Bishop Conwell," by Martin I. J. Griffin in *Records*, Am. Cath. Hist. Soc., 1913-1918.

Leahy never was ordained priest, though he posed and "lectured" for many years to supply a demand for this anti-Catholic rot. Leahy was finally tried and condemned to life imprisonment for the crime of murder in the state of Wisconsin in 1852. He was reconciled to the Church of his childhood Jan. 20, 1856.—See De Courcy—Shea, *History of the Cath. Church in U. S.*, p. 250, ed. 1856.

<sup>3</sup> "Singulariorum sociorum" aula . . . et loquelas statim amisit.

<sup>4</sup> This fact noted of Hogan's losing the power of speech points evidently to the Bishop's care and solicitude in the case, the information which he would naturally get, as to whether Hogan had asked for a priest or wished to make his confession.

Joseph: as now they can undertake the journey without serious inconvenience.<sup>5</sup> I doubt [now] whether the Rev. Mr. Hammer of Cincinnati will come here; but he spoke of his desire to come here to the Rev. Mr. Fey,<sup>6</sup> and I said that he would be accepted. I have given over the Presbyterian [church] building to the Congregation of the Most Holy Redeemer, giving as a gift whatever money I had expended [there].

Nothing has reached me from Rome as yet, which is certainly a source of wonder to me.

I wrote this on the Saturday before Passion Sunday<sup>7</sup> in the Year of the Lord MDCCCXLVII.

P. S. Hogan is improved; but has not regained his former strength—neither the fruit of a good life. The Sisters of St. Joseph may perhaps have as companions [from Cincinnati here] the Sisters of Notre Dame, whom I am also expecting anxiously. The Jubilee has born good fruit. The Lady Major<sup>8</sup> has accepted the Faith; also the official<sup>9</sup> Hasiland.

#### CLIV

#### [Original Latin]

*To the Bishop of St. Louis, who is going to reject Anglican Ordinations,<sup>1</sup> the Bishop of Philadelphia, his brother—Greeting—*

The little work of Russell has reached me at last, a treatise

<sup>5</sup> referring evidently to the milder weather of spring.

<sup>6</sup> perhaps Frey.

<sup>7</sup> Passion Sunday in 1847 was March 21.

<sup>8</sup> Probably the wife of Henry Major—see Letters CXLI–CXLII.

<sup>9</sup> Officialis etiam Hasiland.

<sup>1</sup> Episcopo S. Ludovici Ordinationum Anglicanarum eversori.

full of calumnies and complaints,<sup>2</sup> which I have directed to be sent to you at once, so that the new work<sup>3</sup> [edition] may be no longer delayed. Indeed a preacher, Johnston by name, in the town of Milledgeville in the state of Georgia, is threatening me with a suit in law on this question [of Anglican Ordinations]. The occasion [for this threat] is found in a letter which I wrote to a Catholic woman, who is living with him [the preacher], in which I answered some [of her] queries. I shall, therefore, eagerly look for the support of your work, that it may overcome the enemy without a struggle and leave him utterly vanquished.

E. Beecher,<sup>4</sup> you know, has already addressed three letters to me [published] in the sheet known as the "Christian Alliance" on the Primacy, and the series is going on week after week.

Peter A. Brown, a lawyer has also made a critique of the same work, and he distributed it generously in the statement of his case [in pamphlet form] in the court on occasion of the argument upon the Augustinian Charter,<sup>5</sup> which has thus far withstood the blows of its adversaries.

<sup>2</sup> criminationum et querelarum plenum.

<sup>3</sup> The reference is evidently to the proposed new edition of "ANGLICAN ORDINATIONS" "revised and augmented," which was published by Cummiskey, Philadelphia, 1848, in answer to the "refutation" of the earlier edition of the work by John Fuller Russell and Hugh Davey Evans.

<sup>4</sup> E. Beecher—probably Edward Beecher, eldest son of Lyman Beecher. He is credited with several controversial pamphlets—"The conflict of Ages," Boston, 1854, "Papal Conspiracy Exposed," New York, 1855—see Allibone.

<sup>5</sup> et libellum famosum ea de re in curia largiter distribuit occasione argumentationis de charta Augustiniana, quae hactenus ictibus adversariorum restituit.

*Augustinian charter*—The reference here is evidently to the test made in the courts of the validity of the Act incorporating the "*Brothers of the Order of Hermits of St. Augustine*;" and consequently their legal

I have hardly a hundred copies of the whole work [on the Primacy] left. I shall therefore issue a new edition soon, if what is arranged in Dublin comes into my hands.<sup>6</sup> I shall however look for your sincere counsel where I have to correct errors, so that I may produce a finished work.

The [arrival of the] Sisters of St. Joseph has given us all great joy. They have indeed a generous spirit ready for any good work.<sup>7</sup> Mr. Lutz intends to visit New York before returning home.

The house which the Nuns [Ladies] of the Sacred Heart have been occupying is now vacant.<sup>8</sup> And the Sisters of Notre Dame are unwilling at present to teach the advanced branches ;

right to claim damages for the burning of St. Augustine's church, May 8, 1844. There are some points of great interest in this *quo warranto writ* of Jan. 22, 1846, e. g. "They are a branch or a subordinate part of a foreign society" . . . "members of the said foreign society . . . can have no property of their own . . . but only collectively the use thereof, the right and dominion of everything which they had or have . . . vesting in the Church of Rome, that is, the Pope . . . any such corporation . . . would allow a foreign potentiate to have temporal power in this Commonwealth . . . every one of the said persons who signed the said act and article to incorporate held an office, that of pastor, under a foreign power, the Pope of Rome." These will serve to show what measures were taken against the church when the "Nativist" and "Knownothing" movements were in full force. See the text of the *quo warranto writ* in *Catholic Herald*, Feb. 19, 1846, also the plea of the defendants, which was sustained by the Supreme Court, *Cath. Her.*, Apr. 16, 1846.

<sup>6</sup> The meaning is not quite clear, but it appears to refer to notes or corrections for the proposed new edition—*si quæ Eblanæ paratur ad manus meas pervenerit*. The *third edition* of *The Primacy* is published by Dunigan, New York, 1848.—See note under Letter CLVII.

<sup>7</sup> *fervent enim animo, ad omne opus bonum paratae*.

Probably Ds. Lutz is the "*companion*" who came with the Sisters from St. Louis.

<sup>8</sup> The house on Logan Square, now the Cathedral clergy residence. The Ladies of the Sacred Heart left at this time evidently for their new foundation at Eden Hall.



I have the purpose therefore to ask them to open a school and an orphan asylum in Pottsville. I also invited the Nuns of the Visitation to take the [Logan Square] house, offering them fair conditions, which, however, they did not accept. It appears therefore that I shall have to occupy it myself, which will mean heavy expenditures, and some ill will<sup>9</sup> but, as some think, not without a step forward in the work begun.

On St. Patrick's day Mr. Shaw of Boston<sup>10</sup> wrote that all our affair [referring to the Baltimore Council of May 1846] had been arranged in the supreme tribunal, of which there is among our own however still the deepest silence.

Give my Greetings to the Bishop of Eucarpia.

I wrote this at Philadelphia the fourth before the Ides of May [May 12] in the year MDCCCXLVII.

#### CLV

#### [Original Latin]

*To my very dear brother the Bishop of St. Louis, the Bishop of Philadelphia on the way—<sup>1</sup>*

From a letter of the Rev. Mr. Lutz I understand that he is waiting in New York for clothing which he left in St. Louis; also that he wishes to have a safe conduct and other documents [for traveling abroad]. I have thought it well therefore to write again, to have you send them, if they have not been already sent, to the Bishop of New York.

You will be pleased to learn that I will occupy the [newly acquired] episcopal residence<sup>2</sup> about the end of this present

<sup>9</sup> et invidia quadam.

<sup>10</sup> Probably a student in Rome—Ds. Shaw, bostoniensis, Roma scripsit res nostras omnes fuisse in supremo concilio compositas, de quibus tamen altum apud nostrates silentium.

<sup>1</sup> iter agens—probably on visitation, as the letter is date at Harrisburg.

<sup>2</sup> The house on Logan Square, 18th street—The new residence was occupied June 23, 1847.—See DIARY, pages 243-244.



month. I do this forced by a happy necessity, as the Sisters of the Visitation are unwilling to take it, and the Sisters of Notre Dame have put off coming here for the present.

I do not see how I am going to bear the expense; but I have judged it necessary to safeguard [episcopal] freedom and dignity regardless of peril to myself <sup>3</sup> [personally]: for I have often experienced trials of mind and felt the want of room at St. John's. If you have fixed upon the plan of editing the book [seeing through the press the new edition of *Anglican Ordinations*] in Philadelphia, you, you may enjoy the hospitality of ample room and comfort. I trust that the pamphlet [of Russell] has reached you.

Nothing new has reached me of Roman rulings [referring to the acts of the Council of Baltimore]. A steamer <sup>4</sup> has come in lately, perhaps it brought them.

My respects to my very dear friend, the Bishop of Eucarpia.

I wrote this at Harrisburg the fourth day of June in the year MDCCCXLVII.

# CLVI

## [Original Latin]

*To my very dear brother the Bishop of St. Louis, the Bishop of Philadelphia—Greeting—*

+

I have judged it well to communicate to you what the Bishop of Charleston <sup>1</sup> has written to me.<sup>2</sup>

<sup>3</sup> Libertati et dignitati consulendum duxi, quocumque mei discrimine sepius enim angustias animi et loci apud S. Joannem expertus sum.

<sup>4</sup> Vaporis navis.

<sup>1</sup> Ignatius Aloysius Reynolds from March 19, 1844 to March 6, 1855.

<sup>2</sup> Probably the letter of the Bishop of Charleston was enclosed with this. There is no further reference to him or what he had written in this letter.

I have quite given up the thought of publishing commentaries on the Scriptures. I have understood that Newman,<sup>3</sup> with the Pope's approval, will correct the [new English] version: and I would not have it appear that I am reaching out to reap another man's harvest.

I do not know as yet what the Holy See has done about the acts of Baltimore [Council].

If you can through the medium of a bookseller make sale of the pamphlet<sup>4</sup> of [Henry] Major, you will do a great service to a very worthy man. However, as I am paying for the copies which I sent to you, I do not wish to have it appear that I am looking for gain [by this suggestion]; but if there seems to be a [probable] sale for the pamphlet, the book-dealer himself should order the copies [from Philadelphia]. There is another clergyman of the same sect [as Major], a man of letters and good morals standing at the door waiting for the strength to come in by the aid of the prayers of pious men.

It is determined that I am to occupy the house near the new cathedral after the visitation of the diocese which I am now making.

I wrote this on Tuesday of the week of Pentecost<sup>5</sup> in the year MDCCCXLVII.

<sup>3</sup> For this plan of a new English version of the Bible under the direction of John Henry Newman see Wilfrid Ward's *Life of Cardinal Newman*, vol. i, pp. 418-429.

<sup>4</sup> This pamphlet (opusculum) is evidently the work of the convert, Henry Major, published in Philadelphia, 1846—"Reasons for acknowledging the Authority of the Holy Roman See by Henry Major."—See note under Letter CXLVII.

<sup>5</sup> In 1847 Pentecost Sunday was May 23, this date therefore is May 25, the place of writing is not given, and the half sheet which contained the address and postmarks has been torn off.

## CLVII

## [Original Latin.]

*To the Bishop of St. Louis the Bishop of Philadelphia—  
Greeting—*

I have decided to restore the old <sup>1</sup> title so long as there is no clear evidence of the fact, lest rumor, which is often untrue, should mislead.

Nothing whatever has come to me, which, I confess, is a subject of wonder to me.

The priest, Grand by name, who is on his way to you, appears to me a very worthy man; and deserving of trust, by reason of his piety and his knowledge of things.

I am thinking now of printing again [making a new edition] of the work on the Primacy.<sup>2</sup> I wish you to suggest to

<sup>1</sup> Ne fallat fama saepius mendax titulum pristinum restituendum donec certis documentis res pateat.

<sup>2</sup> This new edition, the third, of the work on the Primacy was issued in 1848 by Dunigan Brothers, New York. Of the two earlier editions the Bishop says in the Preface: "Towards the close of the year 1837 the first edition of this work was issued from the press in the form of a series of letters addressed to the Right Rev. John Henry Hopkins, Bishop of the Protestant Church in the State of Vermont. . . . That edition being exhausted, the second appeared early in the year 1845, divested of the epistolary form and much enlarged. . . . This, though much larger than the former edition, met with a rapid sale, and the demand for the work increasing both in Europe and in this country, it has become necessary to issue a third edition. I have taken occasion to revise it, classify the subjects more distinctly, and otherwise remodel it, so that the same materials are presented arranged in different order." In the Preface to the fourth edition, Baltimore, 1855, the author (now Archbishop) says: "In 1853 a German translation, made by the Rev. Nicholas Steinbacher, S.J. was issued with some alterations in the last edition. The present edition contains some further corrections, although of little importance. . . . The work now goes before the public in a permanent form, being stereotyped." A new *impression* of the work was made in 1857, Baltimore. It is introduced by a "Preface to the Fifth Edition" dated "Baltimore, November, 1856."

me freely what [you think] ought to be corrected or changed in form. I feel indeed that many points should be rearranged, and I am sorry that you can not be with me to advise.

My regards to the Bishop of Eucarpia.

I wrote this on the feast of St. Alphonsus [August 2] in the year MDCCCXLVII.

### CLVIII

#### [Original Latin.]

*To the Archbishop of St. Louis his brother, the Bishop of Philadelphia—Greeting—*

I congratulate you on the new dignity<sup>1</sup> with which you have been honored, as rumor brings it, and I trust that you may serve the new province for many years. However, as certain news has not yet reached me, I will not designate you by the new title exteriorly.<sup>2</sup>

I do not understand why the acts may not be published [now].<sup>3</sup>

I am sorry that you can not come here before the month of November, as I am eagerly looking forward to the publication of the work on Anglican Ordinations. I hope that you received in good condition the pamphlet of Russell which was sent to you.

<sup>1</sup> The See of St. Louis was raised to the rank of a metropolitan by Papal brief of July 20, 1847—the “new dignity” is evidently therefore the honor conferred on the head of the second metropolitan See in the United States. The suffragan Sees for St. Louis were not determined until 1850, July 20. The Papal brief bears the same date as that which elevates New Orleans to Metropolitan rank, and fixes the suffragans of that Metropolitan.—See note under Letter CLX, below.

<sup>2</sup> Referring evidently to the address, which unfortunately has been torn off, leaving only a half sheet, the letter text.

<sup>3</sup> Quid obstat ne acta in lucem edantur nescio. Probably the reference is to the publishing of the Acts of the Council of Baltimore of May, 1846.

I am now living in the very roomy [new Cathedral] residence<sup>4</sup> fitted up and furnished chiefly by the generosity of the Lady Davis. I would wish to have you here as a guest, to have you share in my own comfort. It would please me very much to have the Bishop of Eucarpia here as a friend and companion; but, I suppose, he is bound to the diocese by ties of duty: however he might come here for a few months without breaking [these] ties. Will you invite him for me? As I am [now] alone I yearn for the companionship of friends.

I wrote this from the [new] episcopal residence the seventh day of July in the year MDCCCXLVII.

## CLIX

## [Original Latin.]

*To the Bishop of St. Louis the Bishop of Philadelphia—  
Greeting—*

My congratulations to you and to the entire church of America upon the newly erected Metropolitan see. May you govern it many years with a tranquil mind.

The Archbishop of Baltimore with very great kindness sent me the information: but he wonders that you have not written to him after receiving the Apostolic Letters [of promotion]. He thinks that you are probably away from home. Acknowledgment is due to him for his kindness.

He [the Archbishop] honored me yesterday with a visit. He came [from Baltimore] at the request of the Bishop of Louisville [Flaget] to consult with me on the choice of a Co-adjutor [for Louisville]. We agreed upon [the following three], The Rev. P.<sup>1</sup> John MacElroy, first choice, The V. Rev.

<sup>4</sup> The Bishop moved into new residence June 23, 1847.—See DIARY, p. 244.

<sup>1</sup> P. [Pater] Joannes MacElroy [S. J.]. This is the usual distinction in the Bishop's manuscripts. He generally uses "P." for a religious, for a diocesan priest "Ds." "Dm." "Do." or "Di."



Mr. Martin J. Spalding,<sup>2</sup> second choice, The Rev. Mr. James F. Wood,<sup>3</sup> third choice. The Archbishop himself is strong in mind, and has a good heart. I hope therefore that he may be long spared to us.

What was done in the case of the Bishop of Eucarpia [Barron] is a question upon which I did not wish to intrude. But, if the Holy See has done nothing for him, you can yourself, without the concurrence of anyone, obtain for him the honor which you have requested.

What I wrote concerning a certain document to Judge Mullanphy<sup>4</sup> I commend to your prudence; so that, if the Judge is unwilling to assume the care of it himself, you may choose someone who will do this kind office, without inconvenience to himself, in favor of a very worthy lady.<sup>5</sup>

Our uncle Peter Richard is entertaining the design of coming here together with mother,<sup>6</sup> as Mr. Newman is speaking every day of going out of business. I could not [say anything to] oppose him [the uncle]. I trust that no unfriendly feeling may come from this.

I expect you to be my guest here next month, if you stand to what you have promised: and I wish to have some advantage myself from this [visit], for I need your help very much

<sup>2</sup> Martin John Spalding was chosen, and consecrated by Bishop Flaget, his third coadjutor, Sept. 10, 1848.

<sup>3</sup> Evidently this is James Frederick Wood, who was at the Cathedral, Cincinnati in 1847. In 1857 he was appointed coadjutor to Bishop Neumann in Philadelphia, whom he succeeded in office Jan. 5, 1860. Later, June 17, 1875, when the See of Philadelphia was raised to the rank of metropolitan, he became its first Archbishop. He died June 20, 1883.

<sup>4</sup> *apud iudicem Mullanphy*—probably the document was in Mullanphy's keeping or under his care.

<sup>5</sup> *optimae matronae*.

<sup>6</sup> *una cum matre*. It is hardly probable that the *mater* was the uncle's mother, the grandmother of the two Bishops.

in correcting the work on the Primacy, which I am preparing now for a second edition.

What was determined in the synod<sup>7</sup> in reference to parishes, fixing the limits for St. Joseph's and St. Augustine's, I will explain to you [when you come here], for I am not having these printed just now.

Make haste, therefore, [come] and enjoy a rest with me here where I have just had as a guest another Archbishop.

I wrote this on the feast of St. Bruno [October 6] in the year MDCCCXLVII.

[P. S.] My very sincere regards to the Bishop of Eucarpia.

[P. S.] Your work on the house of Loreto has been translated into Italian by a man of rank<sup>8</sup> at the request<sup>9</sup> of the Archbishop of Chieti. The Rev. Mr. Bermingham took away with him the translation together with the letter of the translator. He asks also to have another copy of the work in English sent to him as a gift. I will give you the [Italian] version when you visit here.

## CLX

### [Original Latin.]

*To the Archbishop elect of St. Louis his brother, the Bishop of Philadelphia—Greeting—*

When I returned from New York, where I was last Sunday present at the consecration of the Bishop of Buffalo,<sup>1</sup> and

<sup>7</sup> The *synod* is evidently the *Third Diocesan Synod* held in St. John's, Oct. 3, 1847—parish limits for St. Augustine's and St. Joseph's are left undefined in *posterum designandos*. The Rector of Holy Trinity is permitted to give the sacraments to the Germans *in urbe vel in districtibus ad meridiem*. The Redemptorists at St. Peter's were given the same rights *quoad omnes Germanos extra civitatis limites in parte septentrionali*.

<sup>8</sup> ab equestri viro.

<sup>9</sup> hortatu.

<sup>1</sup> John Timon first Bishop of Buffalo consecrated Oct. 17, 1847.

preached on the occasion, I found your letter awaiting me. I have thought it well to answer without delay.

I judge it to be proper to request our Very Rev. friend, Paul<sup>2</sup> Cullen, to do the kind office of asking for the Pallium. At the same time, as it may be that he is away from Rome (for the papers report that he has left Rome on a mission of affairs between the Holy See and England), send letters also to the Vice<sup>3</sup> Rector [a duplicate of the same commission]. He then should send the Pallium,<sup>4</sup> when a fair opportunity offers, so that it may reach you here [in Philadelphia].

The fact that the suffragans [of the new metropolitan see] are not named, is perhaps due to my counsel [in the Council of Baltimore]. I thought that it would be an act of consideration due to the Bishops to leave the question of designation [of determining the suffragans]<sup>5</sup> to them. It appeared then to be quite enough to have the Apostolic See express its will by erecting a new province [metropolitan] by naming the Archbishop. But it is my judgment, as I expressed it openly in the Council at Baltimore, that a representative number [of suffragans] should be determined [for the new metropolitan see].

<sup>2</sup> Paul, later Cardinal Cullen was Rector of the Irish College, Rome, 1832-1849, Archbishop of Armagh, 1850-1852, Archbishop of Dublin, 1852 to date of his death, 1873. He was made Cardinal 1866.

<sup>3</sup> eius vices gerenti.

<sup>4</sup> The DIARY records, August 24, 1848: "The Rev. James O'Connor brought here the Pallium. This I conferred on him [my brother, Peter Richard], in accordance with the solemn rite in St. John's church, September third"—pag. 250.

<sup>5</sup> The suffragans subject to the Metropolitan of St. Louis were determined by brief of Pius IX, July 19, 1850. They were Dubuque, Nashville, Chicago and Milwaukee; St. Paul was added to these later—New Orleans, by brief of the same date, was given the suffragan Sees of Mobile, Natchez, Little Rock and Galveston.

oportere plures designare.

The question now is to choose a Coadjutor for Louisville. The Cardinal Prefect of the Congregation *de Propaganda Fide* <sup>6</sup> has written to the Bishop [Flaget of Louisville] saying that Martin John Spalding would be approved by the Holy See if [his name were] presented. But the Bishop [Flaget] has left the whole question to the decision of the Archbishop and myself. For this purpose he [the Archbishop] visited me here. At my suggestion John McElroy of the S. J. was given first choice, Martin J. Spalding second, and James Wood third. I do not know whether the saintly old man [Flaget] has followed our counsel or not; but I am telling you of the fact, so that you can open your mind to the Holy See without delay on a question of interest to religion.

The priest Lutz has taken the charge of a parish in New York city. †

If ever it happens that a Frenchman named De Massip comes to you, or to any of the Bishops of the West,<sup>7</sup> know that he is a very scoundrel; and in my name you can convey this knowledge also to your fellow Bishops, prudently however, so as not to be entangled in the meshes of the law.

I am sorry if any ill will has been kindled in [the heart of] a friend.<sup>8</sup> I do not know whether or not he has been raised to the honor of Coadjutor to you, for no one has ever reported this to me. I think that point should hardly be urged. It might be an occasion for more unfriendly feeling; for it would not much add to his honor, if the right of succession were denied him.

From a typographical error, as I think, it appears that the Pope has approved by his letter your little work on the House of Loreto. This is not true at all. But the one who translated your little work into Italian has had printed with it the

<sup>6</sup> Praefectus rei propagandae Catholicae.

<sup>7</sup> Episcopus vicinos.

<sup>8</sup> Probably Bishop Barron.



letter of the Pope in which he gives to the Holy Virgin of Loreto the pectoral cross and the rings which he had worn as Bishop. I am waiting for a good opportunity to send this [Italian translation] to you.

I was expecting to have you as my guest next month, to submit the new edition of my work [on the Primacy] to your judgment, and to have your own work on Anglican Ordinations reëdited while you were staying with me. I looked forward to this with much pleasure. But according to your letter I must give up this hope. When will you finish this work now so desirable? To me this seems the time well chosen, when the ministers of Episcopalian persuasion are hesitating in doubt, some coming over to us [into the Church].

Last week I received George Allen<sup>9</sup> and his wife and five children into the fold of Mother Church. He came to the Faith following the example and encouraged by the counsel of William H. Hoyt.<sup>10</sup> He [Allen] teaches letters in the University [of Pennsylvania] in Philadelphia, and he acted as a minister in that sect [Episcopal] for a number of years. This fact however [of conversion] is not to be made public at once, for he wishes to receive the Sacraments, which he has still to receive without the annoyance of publicity.

<sup>9</sup> "George Allen was one of the most distinguished professors in the annals of the University of Pennsylvania. His name is still a tradition. He was connected with the University of P., as professor of Greek and Latin from 1845 to 1876." From a letter of Morris Jastrow, Jr., Librarian of U. P., Sept. 27, 1918—answering an inquiry of F. E. T. Allen was born at Milton, Vermont, Dec. 17, 1808. He died May 28, 1876.

<sup>10</sup> William Henry Hoyt, had been close friend of Bishop Hopkins of Vermont. He was received into the Church in Montreal, Canada, July 25, 1846. In 1877, May 20, after the death of his wife, he was ordained priest. December 8, 1883, while celebrating Mass in St. Ann's church, New York, after his own Communion, and as he was about to give Communion to the people, he sank to the floor unconscious—died three days later, Dec. 11, 1883. At his funeral a large family of sons and daughters and many grandchildren were present.—See *Cath. Rev.*, Dec. 22, 1883.



I wrote this at Philadelphia on the feast of St. Peter of Alcantara [October 19] in the year MDCCCXLVII.

[P. S.] The Bishop of Halifax,<sup>11</sup> traveling for his health, may perhaps visit you.

# CLXI

## [Original Latin.]

*To the Archbishop of St. Louis, his brother, the Bishop of Philadelphia—Greeting—*

I congratulate you from my heart on your completing six terms<sup>1</sup> of work in the episcopacy, hoping that you may have many years more in honor as Archbishop; the office to which you have been recently raised.

I am pleased that you have followed out the design of publishing a [Catholic] periodical; for a work once undertaken to uphold religion is not too easily to be abandoned. The favorable critique which you say you have made upon the work of Major,<sup>2</sup> which [critique] I have not seen as yet, is opportune; and I hope that the work [of Major] may have a wide circle of readers. A great number of copies remains [for sale] with the author.

George Allen,<sup>3</sup> who was recently converted to the Faith, is an excellent scholar in Greek and Latin letters, is strong in his faith, admirable in humility, and has a tender loving devotion for the Mother of God, and his whole family has the same affections [excellence and virtues].

<sup>11</sup> William Walsh.

<sup>1</sup> Peter Richard Kenrick was consecrated in St. Mary's Philadelphia on the feast of St. Andrew, Nov. 30, 1841 by Bishop Joseph Rosait of St. Louis.

<sup>2</sup> Henry Major of Philadelphia—The "*work*" referred to is evidently "*Major's Reasons*." See Letter CXLVII.

<sup>3</sup> For note on George Allen see Letter CLX above—note.

Daniel Desmond wishes to go to the Roman curia as American representative; and in order to realize this aim he asks your help with the president of the United States or with a secretary. If you think this help [favor] is to be granted, you may send letters of recommendation [for Desmond] to me.

The Bishop of Halifax <sup>4</sup> is my guest for several weeks. The enjoyment of conversation with him compensates somewhat for the absence of yourself. I enjoy the advantage also of his counsel in preparing the work on the Primacy for the new edition, which will be very different from the earlier [editions of the work]. He sends sincere regards to yourself and to the Bishop of Eucarpia.

Erastus Senior,<sup>5</sup> who is, as I learn from you, John Lewgar, has now come to light in London as Peter Talbot formerly Archbishop of Dublin. The Rev. Mr. Edward Sourin has the little publication, which you can readily consult when you come here. The plan and arrangement of his work appear to me to be well done. He differs from yourself however on this point that he believes that Bonner<sup>6</sup> refused to recognize Horne as a bishop, or, at least, that he excluded Horne from the list of legal claims on the ground that the law [of the realm] did not recognize him, as the form of conferring orders had not been approved by law.

<sup>4</sup> William Walsh

<sup>5</sup> Erastus Senior, quem Petrum (this has been crossed out and Joannem written over it) Lewgar fuisse te auctore didici, iam veluti Petrus Talbot, Archiepiscopus quondam Eblanensis, in lucem prodiit Londini. The reference appears to be to the *opusculum* of the sentence which follows.

Peter Talbot, born 1620, consecrated Catholic Archbishop of Dublin at Antwerp, May 9, 1669, died in Dublin Castle 1680—*Scripsit De Primatu Archiepis. Dublinensi*—1673, see Webb. Irish Biography; Gams. Series Episcoporum, 219.

<sup>6</sup> Edmund Bonner the last Catholic Bishop of London under Henry VIII and later after the death of Edward VI, recalled by Mary, but imprisoned by Elizabeth. He died in Marshalsea prison, Sept. 5, 1569. —See note under Letter CLXII for Bonner's refusal to recognize Horne.

The Hermits of St. Augustine are to recover nearly fifty thousand lollars from the County [of Philadelphia] <sup>7</sup> to indemnify them for their loss. They have already received many thousands from the faithful, so that the burning has been to them a gain [financially]. The new church [St. Augustine's] will be opened on the feast of the Nativity of our Lord. I wish you much joy for the feast of Christmas. Kindly greetings to the Bishop of Eucarpia for me.

I wrote this on the feast of St. Andrew [November 30] in the year MDCCCXLVII.

## CLXII

## [Original Latin.]

*To the Archbishop elect of St. Louis The Bishop of Philadelphia—Greeting—*

I wish to have you ask the opinion of Judge Mullanphy, or of some other lawyer about the defense of Bonner; <sup>1</sup> for it appears to me to rest on this one point [only], that the form <sup>2</sup> of consecration [in the case of] Horne had not the approval of the [civil] law. For the rest it will be helpful to go over this question with you when finally you carry out your design of coming here.

<sup>7</sup> For the burning of St. Augustine's church, house and library by the rioters, May 8, 1844. The amount awarded was \$47,433.87.—See *Catholic Herald*, Dec. 2, 1847.

<sup>1</sup> The Bishop of London Edmund Bonner.

<sup>2</sup> quod forma in Hornii consecratione adhibita legis careret sanctione.

"*The defense of Bonner*" refers here evidently to the refusal of Edmund Bonner, the deprived Catholic Bishop of London, to give his assent in the presence of Robert Horne, Elizabethan Bishop of Winchester, to "An Act for the assurance of the Supremacy," of Elizabeth, April 10, 1563. One of the reasons assigned by Bonner is: "And especially for that he, the said Doctor Horne was not consecrated according to the laws and statutes of this realm."—See Strype's *Annals*, vol. i, pp. 340-2.

I have in mind now to visit Louisville on occasion of the consecration of the Coadjutor,<sup>3</sup> which will be, it is said, about the end of March. It would please me indeed to greet you there and bring you on here. The Bishop himself [Flaget] wishes to officiate at the function [of consecration]; but it is to be feared that he has not the strength. Do not fail to meet me [at Louisville].

Ten nuns of the Visitation<sup>4</sup> have come here, and they have rented the house of Mr. Spencer on Spruce street, where she [the Visitation nun?] who is now in the Convent in St. Louis, Hawthorn by name, formerly lived. I hope that a good number of girls may be found to attend their school.

The work on the Primacy<sup>5</sup> [new edition] is now almost finished. It will come from the press next week. I have changed many points, and rearranged the matter. By advice of the Bishop of New York [Hughes] I have cut out points which do not touch upon the dogma, lest [as he thought] they distract the mind of the reader. But from others, especially from ministers converted to the Faith, I have learned that they derived better fruit from this, [from the element of facts described] and I know that many will not recognize<sup>6</sup> the Primacy on account of [imperfect knowledge of] the acts of the Popes. However I have treated these [facts of history] more briefly, and summed up the force of their argument in the conclusion. I shall get your judgment on this when I enjoy your confidence here as a guest.

<sup>3</sup> Martin John Spalding, was not, however, consecrated until Sept. 10, 1848—Francis Patrick Kenrick, of Philadelphia and Richard Miles of Nashville assisted Bishop Flaget in the consecration. Peter Richard Kenrick preached.

<sup>4</sup> This is the first foundation of the Visitation Sisters in Philadelphia.—See note under Letter CLII.

<sup>5</sup> For editions of THE PRIMACY see note under Letter CLVII.

<sup>6</sup> *Plerosque a primata agnoscendo novi abstineri rebus gestis pontificum*—Evidently refers to a discerning knowledge of papal acts in particular and in perspective.



I am thinking again of publishing the Psalms, as I do not wish to see what I have already prepared<sup>7</sup> remaining incomplete; and I believe that religion would profit by a practical explanation of Sacred Scripture and its use done on the authority of a Catholic Bishop, especially on points which are clear of controversy. Let me therefore have your counsel on publishing this new work which has some slight errors.

I have sent you the little work of Erastus Senior.<sup>8</sup> I trust that you received it in good condition. Give my sincere regards to our very good friend the Bishop of Eucarpia.

I wrote this on the fifth before the Kalends of March [February 25] in the year of the Lord MDCCCXLVIII.

### CLXIII

#### [Original Latin.]

*To the Archbishop elect of St. Louis The Bishop of Philadelphia—Greeting—*

The Apostolic Letters have not yet come to the Coadjutor [Bishop] elect of the Bishop of Louisville. I am therefore not sure about the [proposed] journey [to Louisville]. I am glad that you find it necessary to come here, and to remain here some time in the publishing [printing] of your work [on Anglican Ordinations]. I am promising myself profit and enjoyment from this visit. I shall have your judgment to polish up what I have prepared on the Psalms.<sup>1</sup>

Referring to the Archbishop, I hardly think that the restraints of the law will stand in your way, as the purpose of these is for one who has been chosen [anew] to a metropolitan see, whereas the honor has come to you [actually] occupying

<sup>7</sup> *What I have already prepared*—This refers, probably, to a beginning of translations with notes published in the *Catholic Herald*, 1846, January 1 to 29.

<sup>8</sup> For Erastus Senior see Peter Talbot in Letter CLXI above.

<sup>1</sup> *Tuo judico opus quod paravi in Psalmos lima expositurus.*



that see. This seems to be the explanation also of the fact that the Sacred Congregation has considered it not necessary to give you any extraordinary faculties until the Pallium is sent: and the Pallium has not been sent, as is usual, even when an opportunity offered, by a priest, because it [the Congregation] is awaiting the judgment of the new [next] Council [of Baltimore] to determine the suffragans, that thus the division of the provinces made by the Holy See may have its full effect. As I have not seen the Apostolic Brief which designates you Archbishop, neither the letter of the Prefect, I can speak only by conjecture. I will counsel you however, in order to remove all doubt and the liabilities of error, to write to the most eminent Prefect [of Propaganda] without delay. If it is not convenient to have the aid of the Bishop of Eucarpia, I think it [yet] hardly advisable for you not to exercise episcopal functions yourself. I doubt not that you have written without delay to acknowledge the receipt of the Apostolic Brief.

[Our] Cousin, after receiving my letter, had decided to come here in the course of a few months [from Dublin]; but later he failed in the use of his mind, and is now quite insane, and there is little hope of his recovering the use of reason. His plan to come here is therefore given up; so that, by reason of this very serious misfortune, God will hold me free from blame for the fact [intended] of showing favor to my kindred.

The news of the death of the Bishop of Chicago<sup>2</sup> has been a great shock to everyone. I suppose that he did not name any one to be representative head of the diocese during the vacancy of the see, or designate the names of men [whom he considered fit] of whom one should be chosen as his successor, for it appears that there were no indications of approaching death. But I trust that the Archbishop of Baltimore will make some provision so that the diocese may not suffer.

Bishop De La Hailandiere<sup>3</sup> is stopping with me here. He

<sup>2</sup> William Quarter, the first Bishop of Chicago, died April 10, 1848.

<sup>3</sup> Bishop of Vincennes, resigned.

intends soon to return to France,<sup>4</sup> a venture not without its perils in these times of widespread revolution. I am sorry indeed that he has resigned his see; for he is beyond all doubt a man worthy to rule by reason of his gifts of mind and a good life.

To you and to your associate, the good Bishop of Eucarpia I wish the joy of the Easter time<sup>5</sup>—Alleluia. I wrote this Monday of Holy Week in the year 1848.<sup>6</sup>

## CLXIV

## [Original Latin.]

*To the Archbishop elect of St. Louis, The Bishop of Philadelphia—Greeting—*

The answer which I wrote yesterday to your letter [of inquiry] left the question undecided. But I have read [since yesterday] the decrees of the Sacred Congregation of Rites, where this occurs, n. 615—

“Thesaurius et Magister Caeremoniarum capellae regiae in Ulysbona supplicaverunt declarari: An Archiepiscopus ante Pallii receptionem possit in sua ecclesia exercere pontificalia?” And the S. Congregation answered: “*Expectandum Pallium.*” —“the seventh day of August, 1627.”

However I hardly think that this [decision] applies [in your case], where both the diocese and its Bishop have been raised to the higher dignity by the Apostolic See: for it is not the mind of the Pope to take away or to suspend [existing episcopal] rights. [But] That you may get away from the peril of rocks, come to this port at once, where you can rest secure until you get the answer of his Eminence the Prefect.

<sup>4</sup> ad patriam.

<sup>5</sup> The date of Easter in 1848 was April 23: The date of this writing therefore, April 17.

<sup>6</sup> This is the first time that the year is given in Arabic numbers.

Dunigan of New York is printing the work on the Primacy at his own expense and on his own risk, allowing me one hundred copies. He promises also to make some gift to the Seminary if the publication [the Third edition] is a success.

As Cummiskey is thinking of moving out into the country, and hardly has any very special interest in the publishing of your work [on Anglican Ordinations], I think you can make a like agreement with Dunigan, who will be quite ready to do us a service, which will be at the same time not unprofitable to himself. You may, if you think well of it, question him on the subject.

I wrote this at Philadelphia Tuesday of Holy Week in the year MDCCCXLVIII.\*

CLXV

[Original Latin.]

*To the Archbishop elect of St. Louis his brother the Bishop of Philadelphia—Greeting—*

We have this day the news of a serious loss, the death of the Bishop of Vincennes.<sup>1</sup> I think that his predecessor [De La Hailandiere], who is still stopping with me here,<sup>2</sup> ought to take up the government of the diocese as administrator, by authority of the Archbishop of Baltimore,<sup>3</sup> unless some other provision has been made by the departed Bishop himself.

The Archbishop will write at an early date to his brother

\* Easter in 1848 was April 23—This date therefore April 18.

<sup>1</sup> John Stephen Bazin died April 23, 1848. He had been consecrated after the resignation of Bishop De La Hailandiere, Oct. 24, 1847.

<sup>2</sup> See Letter CLXIII.

<sup>3</sup> Vincennes would quite probably belong to the new metropolitan see of St. Louis, from its position and territory; but the metropolitan elect is still without the Pallium, the symbol of official recognition. Hence the admonition and counsel. But, for the actual division of metropolitan sees, see note under Letter CLX.

Bishops in reference to both dioceses.<sup>4</sup> Our friend <sup>5</sup> is hardly fitted for governing [a diocese], I think it better, therefore, to make no mention of his name. It remains still uncertain who will be the Coadjutor of Louisville; and the doubt all arises from the question as to whether a right interpretation has been given to the letter of the Cardinal Prefect, wherein this statement was made: "eminentiori gradu praeter officium Vicarii Generalis constitutus". It appears hardly to admit of a doubt.<sup>6</sup>

Alexander Smith, the Coadjutor of Bishop Murdoch in Scotland, is my guest here. He is collecting funds in aid of the churches [missions] of Scotland.

On occasion of an unlooked-for occurrence [the death of Bishop Bazin] I determined to write this in haste the Saturday after Easter.<sup>7</sup>

## CLXVI

### [Original Latin.]

*To the Archbishop elect of St. Louis The Bishop of Philadelphia—Greeting—*

I have already written [you] today on occasion of the sad tidings of the death of the Bishop of Vincennes. But I have thought it well to write again in order to tell you of the fixed

<sup>4</sup> Evidently Vincennes and Chicago.

<sup>5</sup> Our Friend very probably refers to Barron.

<sup>6</sup> The meaning may have been quite clear in the context: here, apart from the context, or a knowledge of the facts in particular it is hardly clear.

<sup>7</sup> The year is not given; but the letter which follows has the year MDCCCXLVIII. The year is moreover fixed by reference to the visit of Bishop Smith, and the death of John Stephen Bazin.—See DIARY, p. 250.

The date of Easter in 1848 was April 23, this date therefore is April 29.

determination of the Bishop De La Hailandiere not to accept the see of Vincennes. I think that it is a point of your duty [officially] to propose the names of candidates. [That is] provided that neither one of the Vicars General <sup>1</sup> has informed you that the departed Bishop has made such a choice [of a probable or desirable successor].

However, as the Bishop of Vincennes did appoint Mr. De St. Palais <sup>2</sup> Administrator of the diocese, I am not very solicitous about that see, for he [Palais] is a very worthy priest, though Bishop De La Hailandiere thinks that he is not fitted to rule a diocese, and he thinks that Mr. Ed[ward] Sorin, the Superior of the Brothers of St. Joseph,<sup>3</sup> is to be preferred.

Since the Archbishop of Baltimore has said that he intends soon to write to all the Bishops, I believe it well to await his letter.

I wrote this the Saturday after Easter<sup>4</sup> in the year MDCCCXLVIII.

## CLXVII

### [Original Latin.]

*To the Archbishop of St. Louis elect the Bishop of Philadelphia, his brother—Greeting—*

The decisions of Benedict XIV referring to the Vicars Apostolic of East India can, as it appears to me, hardly be accepted as establishing a precedent for us: for particular concessions should not be transferred to range with the [common] law.

<sup>1</sup> of Chicago, evidently, or Vincennes.

<sup>2</sup> Maurice de St. Palais—He was chosen, and consecrated Bishop, Jan. 14, 1849.

<sup>3</sup> Superiorem fratrum S. Josephi. The reference is evidently to the congregation of the Holy Cross.

<sup>4</sup> April 29, see Letter CLXVI above.



In default of a cathedral chapter of the clergy, I think the right to appoint an Administrator [for widowed dioceses] would belong to the Archbishop. But I look for no difficulty on this score, for the Archbishop [of Baltimore] has, I believe, given full powers [of Administrator] to the worthy Vicar General of Chicago.

Bishop De La H.[ailandiere] is now crossing the ocean, so that he is out of the question. There is hardly any good in speaking about the others <sup>1</sup> at all, until after the Archbishop of Baltimore shall have made known who are the choice of the other neighboring Bishops. Bishop De La H. thought that De St. Palais has not the qualities to make a successful administrator; [but] he was unwilling also to recommend Mr. Sorin as a candidate for the episcopal office, of whom he yet spoke in terms of approval and praise.<sup>2</sup>

[Our] Uncle, having recovered now, has written to me recently; and he speaks [again] of his wish to come here [to America]. Mary Anna Eustace also tells of her desire to enter the religious state. I have counseled both to change their plans.

The Administrator of [the diocese of] Detroit <sup>3</sup> has invited me to deliver the sermon on occasion of the consecration <sup>4</sup> of his cathedral church. He also invited you, as he has informed me, to be present. If therefore you agree to meet me there [in Detroit], I will be your [traveling] companion [from Detroit] to the city [Philadelphia], where you will be my guest in the episcopal residence while you are printing your work [on Anglican Ordinations].

<sup>1</sup> Candidates for the two vacant sees, Chicago and Vincennes.

<sup>2</sup> See above Letter CLXVI.

<sup>3</sup> Peter Paul Lefèvre.

<sup>4</sup> Probably dedication is meant. This "dedication" and "consecration," as described in the *pastoral* quoted by Shea. (III-p. 210) took place June 29, 1848.

My respects to the Bishop of Eucarpia, whom I would wish also to have as my guest.

I think it not necessary to write to the Pope [personally], as it is enough to write to the Prefect [of Propaganda], and ask for his instructions as to what is to be done. Indeed it is the practice of the S. Congregation to get the Pallium for Bishops [metropolitan] who are under its authority, and to forward the same, when the opportunity offers. The fact that they have not done so [in your case], I conjecture is because they are awaiting the action of the Provincial Council, to bring its work to completion. I wrote on the Ides [15] of May in the year of the Lord MDCCCXLVIII.

#### CLXVIII

##### [Original Latin.]

*To my very dear brother the Archbishop elect of St. Louis,  
the Bishop of Philadelphia—Greeting—*

I understand from the letter of the Archbishop of Baltimore who the priests are whom he has recommended to the Holy See.<sup>1</sup> But I will tell you frankly what I think on the subject. I consider James Van de Velde as worthy of the first choice on account of the natural gifts and qualities of the man, and I think that his promotion is to be urged, even by the Pope's instruction,<sup>2</sup> at this time particularly, in order to give this testimonial of the American Bishops in favor of the Society of Jesus so much vexed and harassed. I would wish to see Martin John Spalding chosen Bishop of Vincennes, for he is worthy and deserving; then moreover, by an error, his name has been brought before the public as Bishop elect, and he is much troubled in mind by this [breach of diplomatic

<sup>1</sup> To be considered for the sees of Chicago and Vincennes.

<sup>2</sup> eiusque promotionem ex mandato Pontificis urgendam censeo. It would appear from the text (though this is hardly probable) that the Pope counsels it.

courtesy]. James F. Wood might be the one to be chosen as Coadjutor to the Bishop of Louisville.

The noble Scotchman, Bishop Alexander Smith,<sup>3</sup> left us yesterday to go to Baltimore to get aid for the support of temporal affairs.<sup>4</sup> He gathered two thousand dollars here [in Philadelphia].

The Bishop of Natchez [Chanche] on his way to Rome is here; he is ill, and stopping at the home of Mr. Clement Biddle. In the name of the Bishops of the South (and, as I suspect, the Archbishop of Baltimore) he is carrying to Rome [protests about] what was done apart from the plan of the Council [of Baltimore of 1846], by my design, as it is thought. I do not see why he [Chanche] has not given up this plan, which Bishop De La Hailandiere disclosed to me. In the present condition of things nothing can come of it; and on my part there are no explanations to be made. I made no request for the erection of a metropolitan see at St. Louis. Though, when Cardinal Fransoni asked me what city in the West I thought ought to be raised to that dignity, I told him that it was St. Louis, as I judged the various claims. After the [sessions of the] Council I opened my mind to the Fathers,<sup>5</sup> and I submitted to the Holy See a plan for the initial division of [prospectively new] provinces, suggesting the new sees of Albany and Buffalo to [be subject to the future metropolitan see of] New York.<sup>6</sup> It would be more just<sup>7</sup> perhaps if they charged me with favoring the promotion of the Bishop of Buffalo [John Tomon] whom I very strongly commended [for two

<sup>3</sup> Optimus Episcopus Scotus.

<sup>4</sup> for the Church in Scotland.

<sup>5</sup> quae mens fuit Patribus retuli.

<sup>6</sup> ut initium divisionis Provinciarum ipsa faceret, subiciendo, si ita vellet, sedes novas Albanensem et Buffalensem Neo-Eboracenaë.

<sup>7</sup> It is evident that the Bishop is here clearing himself of a suspicion of favoring St. Louis, his brother's see, before the older sees of New York, Philadelphia, Boston or Bardstown, and claims of New Orleans.

reasons], for I knew how much he felt the fact that [as a member of the Congregation of the Mission] he could do nothing to help his father and his sister, and I believed him to be most worthy for the office.

These things, which were disclosed to me by chance,<sup>8</sup> should have no influence upon your mind [in dealing with others]. They regard me [not you] as the chief author of the whole design.

My kind regards to the Bishop of Eucarpia. Many here are thoughtful for his health and his happiness.

I wrote this on the feast of the [Virgin Mother] <sup>9</sup> Help of Christians [May 24] in the year MDCCCXLVIII.

## CLXIX

### [Original Latin.]

*To the Archbishop elect of St. Louis, the Bishop of Philadelphia—Greeting—*

On the ninth day of April the priest, James O'Connor, brother of the Bishop of Pittsburg left the City [Rome] bringing the Pallium to you. He will go to Malta, London, and finally, come to America. He is said to be broken in health and almost without hope; so that there is another point of peril to your honor, for, if anything should happen to him, I dare not conjecture when the Pallium may come here.

The Bishop of Natchez [Chanche] has recovered and gone on his way to handle, as I believe, some serious questions in the City [Rome], or, if he can not reach Rome, then with the Apostolic Delegate at Paris. I think, however, that, while he will unburden himself of these grievances, he has more at heart really the naming of a Coadjutor for the Archbishop [of

<sup>8</sup> On occasion of the visit of Bishop De La Hailandiere.

<sup>9</sup> festo Auxiliatricis.



Baltimore], one to be appointed before the assembling of the Council [of 1849]. I have some knowledge of this as a part of the plan. Therefore, if you think it prudent, you might write [to Rome] to say that a point of such importance ought to wait the judgment of the Council before it is decided [to favor the interests of one side at Rome]. It is my view also that the question about a [proposed] new diocese of Bellville ought to wait for the deliberations of the Council.

In the meantime I am praying for the appointment of Father Van de Velde as Bishop of Chicago; for aside from his good moral life he has piety, and he knows languages, German also (as I think), in which case he will be acceptable to the people of his own tongue. The choice of a Bishop for Vincennes, I think, can wait for the judgment of the [coming] Council;<sup>1</sup> though if Martin John Spalding were to be chosen [before the assembling of the Council?] I would not oppose it. Indeed there are no others to choose from, except James F. Wood, who in the course of some years will be capable of governing [a diocese].

As to a Coadjutor for Louisville, I am hesitating, and I have thought it proper to refer the question to the Bishop [Flaget], whose displeasure I wish to avoid.

The Bishop of Little Rock [Andrew Byrne] complains that the dignity [of the episcopal office] is lowered in esteem in his own case by reason of the small number of his people. I would think of relieving him by a change [to another diocese] to be made with the consent of our brother Bishops in the [coming] Council [of Baltimore, 1849]. To such an agreement by vote of the Bishops [in Council] the Pope would give his assent.

Bishop Alexander Smith from Scotland will visit you in his quest of temporal aid. I trust confidently that you will receive

<sup>1</sup> May, 1849.



him kindly and as a friend. He is a very good man and a worthy Bishop, engaged in a distasteful work [gathering money]. If you are out of the city, the Bishop of Eucarpia [Barron] can receive him with kindness, as an alumnus of the Urban College [Rome]. Give him [Bishop Barron] my kind regards.

The Bishop of Pittsburg went this day for a visit to Canada, where he will negotiate to get the priests known as Oblates [of Mary Immaculate] to take charge of his seminary.

I wrote this on the feast of the Ascension [June 1] in the year MDCCCXLVIII.

P. S. I wish to ask you to pay over to the Scotch Bishop [Smith] in my name five dollars and one half, which the faithful left with me in aid of his missions.

## CLXX

### [Original Latin.]

*To the Archbishop elect of St. Louis the Bishop of Philadelphia—*

You have learned from the newspapers that the Rev. Mr. James O'Connor has reached the shores of America, bringing with him the Pallium. The Bishop of Pittsburg went to meet him in New York on the feast of the Ascension.<sup>1</sup> Since that we have no further word, perhaps they have gone to Canada together, where the Bishop had planned to go.

I was expecting to meet you in the town of Detroit; but a mistake (I do not know its origin) has forced me to change my purpose. The Bishop Administrator<sup>2</sup> invited me by letter

<sup>1</sup> June first.—See date of the preceding letter.

<sup>2</sup> Peter Paul Lefèvre—Bishop Frederick Resé had resigned in the Baltimore Council of 1837. His mind was evidently failing under the burden of administration. He went to Rome, where he was cared for until 1849. He died in a hospital at Lappenburg, Dec. 29, 1871.

to deliver a sermon—"to address the congregation".<sup>3</sup> I had answered him that I would gladly do so; but I see from the report of a German periodical<sup>4</sup> of Baltimore this day that the Bishop of New York is to preach [on the occasion]. This makes me think that I did not understand the letter [inviting me "to address the congregation"]. To escape the awkwardness [of a misunderstanding] I have decided to remain at home. I shall send an apology for my absence [stating that it is] on account of an inconvenience truly serious, not assigning the cause of it specifically.

In the same periodical it is reported that the Archbishop of Baltimore will consecrate the church; yet the Bishop of Pittsburgh said that this [rite of consecration] was to be done by you. Indeed I could hardly believe that you would perform this rite, as you have not received the Pallium, and the Archbishop of Baltimore there present, and the limits of the province of St. Louis not yet determined; but the Bishop [O'Connor] assured me that the arrangement was made. I advise you not to accept the honor [of consecrating the church]. If you are going to be present [there] I will ask you to come here with the Archbishop of Baltimore, and honor my house by the hospitality which it offers to both prelates.<sup>5</sup>

I think that he [the Archbishop] has asked the Holy See for a Coadjutor, and that he has sent the Bishop of Natchez to the City [Rome] for this purpose, in order to have the question settled before the Council [assembles].

The McCredy girls, daughters of Bernard, will start to-

<sup>3</sup> ad concionem habendam—"to address the congregation" these words are written out in English, underscored and quoted after the Latin.

<sup>4</sup> Probably a newspaper error quite common in our times, apparently less usual in 1848.

<sup>5</sup> rogo ut Archiepiscopum Baltimoreensem huc comiteris, ædibus meis utroque praesule honorandis.

morrow, accompanied by their brother, for a tour through the West. I will ask you to receive them kindly. The Bishop of Eucarpia will, no doubt, be pleased to receive them. My greetings to him.

I wrote this the fifth before the Ides of June [June 9] in the year MDCCCXLVIII.

## CLXXI

## [Original Latin.]

*To the Archbishop of St. Louis elect the Bishop of Philadelphia—Greeting—*

I was deceived in the news about the arrival of the priest James O'Connor, who has planned to remain three weeks in Ireland; then he will take ship [for America]. In the meantime you will have patience, and wait for the Pallium.

I am uneasy about the health of the Bishop of Eucarpia. I wish to invite him to come here; but must leave this [invitation] to you, as I do not know where to direct a letter to reach him.

As I have given up my plan of visiting the church of Detroit, as I told you in a former letter, I shall wait to meet you at home [here].

I have deposited the money which I received to be given over to Bishop Smith, so that you will have to make no deposit.<sup>1</sup>

Salutations to both prelates [to the Bishop of Eucarpia and Archbishop of St. Louis or Bishop Smith]. Many here eagerly await you both.

I wrote this on the Ides [thirteenth] of June, in the year MDCCCXLVIII.

<sup>1</sup> pecuniam quam acceperam Episcopo Smith solvendam iam solvi, adeo ut nihil te solvere oporteat.

## CLXXII

[Original Latin.]

*To the Archbishop of St. Louis, the Bishop of Philadelphia,  
his brother—Greeting—*

I reached home safely a week ago, having given up the thought of going to Tarentum.

The bookseller [publisher] sent me yesterday [a copy of] your work on Anglican Ordinations. The work pleases me very much. He [the publisher] says that he will send a number of copies soon; but I think these ought to be sent to you. I would not like to make a gift of them [to friends]; for [as gifts] they should be inscribed by yourself in your own name. I will ask you to give one copy to the Rev. Mr. Robert Abel. He will appreciate it, and prize it highly.

The Pope has accepted my work on the Primacy with true consideration, which he expresses by honoring me with a letter in acknowledgment.<sup>1</sup>

I advised the Rev. Mr. Edward McMahon to return to the diocese of Louisville. The counsel did not much please him; though he left here, it was perhaps to live under a foreign rule.<sup>2</sup> If he should consult you, I would counsel you to give him the same advice, which rests on good solid reasons.

The Rev. Mr. [Nicholas] Cantwell is going to fit up my building<sup>3</sup> near his church [St. Philip Neri's] as a home for widows. The money will be contributed,<sup>4</sup> so as not to overburden me with expenditures. I shall give the charge of them

<sup>1</sup> quod litteris honorificentissimis significavit.

<sup>2</sup> quamvis hinc discesserit, aliena sub ditione forsan victurus. Probably meaning a diocese other than that of Louisville.

<sup>3</sup> The old Presbyterian church, probably.—See Letters CXXXIV and CXLIX.

<sup>4</sup> ære collatio.

[the widows] to the Sisters of St. Joseph,<sup>5</sup> leaving the Sisters of the Good Shepherd free for their own proper field of work [the reclaiming of unfortunate women].

I am still uncertain as to where they [the Sisters of the Good Shepherd] are to be located. But I have bought a lot two hundred feet wide, a hundred-and-seventy-five feet deep in the town called Hamilton Village or West Philadelphia for \$3333, whereon a church will be erected. Near this church perhaps I may build a house of refuge. But I fear that the residents [of Hamilton Village] may object, or that the Sisters may not wish to be an adjunct to the parish church.

I hope that you may be able soon to take five Sisters [of the Good Shepherd?]; for it will be a hard task here to find room for them.<sup>6</sup> I trust that the Bishop of Eucarpia is well.

I wrote this at Philadelphia on the feast of Saints Cyprian and Justina [September 26] in the year MDCCCXLVIII.

### CLXXIII

#### [Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia, his brother—Greeting—*

What you say of the health of the Bishop of Eucarpia has given me a great desire to go to visit him, but the care of the diocese will not permit it. I think that he should not go away from you, for he would then be without the support of friendship.

<sup>5</sup> The Sisters of The Good Shepherd did actually take charge of St. Ann's Widows' Asylum—May 24, 1849.—See DIARY, p. 251.—See also p. 252.

<sup>6</sup> In the DIARY the Bishop says: "During the month of April [1850] came here from France three Sisters, who joined the three already here in charge of the Widows' Home. The same month a house was acquired in which they are to carry on the work of their Institute—the reclaiming of unfortunate, errant women. It was at this time, probably, that the Sisters of St. Joseph took charge of St. Ann's.



I have heard nothing further of the Sisters of the Good Shepherd; but I understand that the Bishop of Bolina<sup>1</sup> has put off his return [to America] until next spring; I hardly think therefore that they will come before that time.

I am troubled on the question of getting a house [for the Sisters?]. Many are opposed to the plan, or at least do not favor it.

The property which I bought in Hamilton Village, two hundred feet wide, one hundred and seventy-five deep, after paying one half its cost, one thousand, six hundred and sixty-six dollars, I have decided to hand over to the priests of the [Congregation of the] Mission. They could acquire more<sup>2</sup> ground, four hundred feet wide, so that they would have ample room [to build].

There is a farm of forty-five and one half acres two miles from the bridge on the road which leads from here [this city] to Lancaster.<sup>3</sup> I have bought this for two hundred and fifty dollars per acre with the purpose of using it as a cemetery and erecting buildings there for charitable purposes; but I fear that women living there would not be secure.

The building<sup>4</sup> in the district of Southwark will be refitted soon [ready] to receive widows, as you see by the papers.

Henry Major has requested me twice to give the charge of editing the Catholic periodical [The Catholic Herald] to a cleric, leaving to himself [Major] the printing and subscription

<sup>1</sup> The titular of Bishop Chabrat, formerly Coadjutor of Flaget, Bishop of Louisville, who resigned on account of threatened loss of sight, and died in France, at Mauriac, Nov. 21, 1868.

<sup>2</sup> alios fundos 400 pedes latos.—See note under Letter CXII.

<sup>3</sup> This evidently is the land where now are the Church of Our Mother of Sorrows, St. John's Orphan Asylum and the Cathedral Cemetery, 48th and Lancaster Avenue.

<sup>4</sup> This *building* probably is the old Presbyterian church, now St. Philip's School.—See Letters CXXXIV and CXLIX.

department. But, as I have no one to whom I can entrust this work, I have agreed finally to come to the rescue myself, and give my own [personal] aid to the paper. However I shall not take the whole burden [of editing the paper] immediately, hence, if you find faults [in the editing], do not at once hold me accountable.

Yesterday came to me Mr. Snyder, who some months ago resigned his office as a Lutheran minister. He made his profession of faith with the Fathers of the Society [of Jesus], and he wishes, after making his course in theological studies, to become a priest. The Bishop of New York [Hughes] does not favor this. I have received him [Snyder] into my house, intending to make a more thorough inquiry [into his antecedents]. While it is not prudent generally to accept new converts immediately for the work of the sacred ministry, I feel sympathy for those who have made the sacrifice of temporal advantages to come to us from the camp of the enemy. He [Snyder] has also very good testimonials and the judgment favoring his vocation to the priesthood of a Father of the Society of Jesus of the University of St. Louis. This makes me hesitate less. However I wish to have your advice on the man who has been presented to you more than once.

Another [man], an Episcopal clergyman named Spackman, who has been ten years in the State Assembly of lawmakers at Harrisburg has come to see me once. I have hopes that he may some time embrace the Faith.

The noble Mr. Schröetter speaks frequently of returning to Europe, in order to take an active part in the conflict between the enemies and the friends of religion,<sup>5</sup> a design which appears to me to be useless and harmful. He [Schroetter] sends you his kind regards.

<sup>5</sup> sese certamini inter religionis hostes et amicos ingesturus, consilium inane mihi videtur et noxium

1846. . . . [ . . . ] . . . . .

The mother <sup>6</sup> [superior] of the Sisters of St. Joseph, whose name is St. John, has an affliction of the eyes, as also another one of the Sisters. For the rest things go on quite smoothly, though there is always something to try the soul.<sup>7</sup>

I wrote this within the Octave of All Saints in the year of our Lord MDCCCXLVIII.

[P. S.<sup>(1)</sup>] I wish from my heart to send greetings to the Bishop of Eucarpia. This day, the feast of St. Charles [November 4] I offered the Holy Mass for him.

[P. S.<sup>(2)</sup>] The Bishop of New York is alarmed about California, because the Mexican priests are leaving there; and a certain one who is well skilled in affairs believes that much of the Church temporalities will pass into the hands of protestant ministers. A Vicar Apostolic should be named without delay, who will look after the spiritual care of souls, and provide against the loss of temporalities. If you can find any one who knows both languages [Spanish and English], you can, with the advice of the Archbishop of Baltimore, easily get him this authority [of Vicar Apostolic] from the Roman see. There is danger in delay: therefore do not be afraid of extending your authority beyond the limits of your own Province.

#### CLXXIV

##### [Original Latin.]

*To the Archbishop of St. Louis, the Bishop of Philadelphia, his brother—Greeting—*

The enclosed, I think, refers to you [not to me], for I have no recollection of sending money to any one in favor of Thomas Doyle.

<sup>6</sup> Mater Josephini sodalitii, quae a St. Joanne nuncupatur, oculis laborat.

<sup>7</sup> quamvis nunquam desit quod animum pungat.

About the boy Lilly whom you sent to the Seminary from the Orphan Asylum, the mother is anxiously inquiring. She is, as you know, not in her right mind.

Mother St. John, who has been for some time suffering with an affection of the eyes, is now improved. She has told me that their rule provides for two classes in the Sisterhood, this would make one class, Lay Sisters, somewhat like servants: but the Bishop, your predecessor [Rosati]—[she said] had advised them to discontinue this class distinction: This is the reason, as she thinks, [Bishop Rosati's advice] why the superiors in France are unwilling to send subjects here. She believes that the distinction [of Choir Sisters and Lay Sisters] ought to be introduced again, because most postulants [here] can offer their services [only] without any dower in money. So far as it concerns me, I would wish to see their rule adhered to in its integrity so far as conditions of place will permit; but I think that the rule of the Sisterhood should be uniform in all parts of the United States. I wish to have your judgment on this question.

You will, I think, be pleased with the appointments made for the sees of Chicago and Vincennes. Something must be done now for California. I have written to the Archbishop of Baltimore on the subject, but have not as yet received his answer. On this occasion [the occasion of this writing] I acknowledged my error in designating the Council as National.<sup>1</sup>

<sup>1</sup> The meaning is not clear. Probably the reference is to some utterance of the Bishop in which he may have spoken of the Provincial Council of 1846 as *national*, or of the future Council of 1849. There would be some reason for changing the title from *Provincial* on account of the two metropolitan Provinces, Baltimore and St. Louis, after 1847. But in the printed acts and formulae of the seventh council, 1849, the old title is retained *Concilium Provinciale*. In the Brief of Pius IX which authorizes the then Archbishop of Baltimore Francis Patrick Kenrick to act as president of the eighth Council of Baltimore, and empowers him to act as Apostolic Delegate, the form reads: "Quum igitur VV. FF. Antistites Foederatorum Statuum Americae



I have heard that Francis Garcia Diego, who was the first Bishop of Monterey in California, is dead. Someone should be appointed in his place, to whom the entire state [territory or province] might be, for the time being, assigned in charge: but who would be a prudent choice [for this office] I do not know: evidently, however, there is danger in delay. In my judgment a priest ought to be sent there who knows both languages, that is, Spanish and English, to see what conditions are, and make a report as soon as possible. With this done [report in hand], we could proceed [to provide for California] quite securely in the coming Council [of May, 1849]. Perhaps you know someone of the Fathers of the Society [of Jesus] or of the priests of the [Congregation of] Mission, who with a companion would undertake the journey for the love of souls, a journey which numbers everywhere in the United States are making at this time blinded by the greed of gold.

Give my regards to the Bishop of Eucarpia. To yourself and to him I wish the best joys of the feast of the Nativity.

I wrote this on the octave day of [feast] of the Virgin Conceived without sin [December 15] in the year MDCCCXLVIII.

## CLXXV

### [Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia—  
Greeting—*

I hardly think that the Bishop of Bolina <sup>1</sup> should be invited [to the Council], as he may find a home in his own country or the province, where he has labored. Moreover I have already written to him to say that he is invited to enjoy our hospitality

Septemprionalis a nobis petierunt ut *plenarium* haberi possit Concilium ex omnibus regionis illius Episcopis." The term *Nationale* seems to be here avoided of set purpose, as it is also in the Letter of Convocation dated Baltimore, Nov. 21, 1851.

<sup>1</sup> Chabrat formerly Coadjutor to Flaget, Louisville, 1834 to 1847.



[in Philadelphia], though I think it would be more fitting for him to go to Louisville.

Our cousin left Ireland<sup>2</sup> some weeks ago, as Andrew Eustace has told me, to go to New Orleans: but [another] cousin [a woman] has remained at home.

I have already made acknowledgment to the Archbishop of Baltimore that my use of the term *National Council* is an error. But he made no reference to this point in his answer to my suggestions about sending a priest to California.

I think you can attend the [Baltimore Provincial] Council without hurt to your dignity [as head of the new St. Louis metropolitan see]; and you can hardly remain away without offending someone: and I shall be much pleased to have you there.

There is no reason to worry about the Vicar of Boston, as no one now thinks of his being promoted. The Rev. Mr. Bailey,<sup>3</sup> secretary of the Bishop of New York, seemed to me to be the right man; but that does not meet the approval of the Bishop himself.

I have asked for your opinion about the rule [and customs] of the Sisters of St. Joseph, and I am still awaiting an answer. The superior here [Mother St. John Founier] thinks that there ought to be two classes of the Sisters as there are in France. Mother Celestina wrote me at the opening of the New Year, promising her prayers and sincere good wishes. Will you make acknowledgment to her for me, and thank her for kindness and prayers?

I am enclosing a letter [addressed] to Thomas Doyle,<sup>4</sup> which I think you will find it easy to convey to him.

<sup>2</sup> patriam reliquit.

<sup>3</sup> James Roosevelt Bailey, later first Bishop of Newark, 1853-1872; Archbishop of Baltimore, 1872-1877.

<sup>4</sup> Probably a letter from Ireland addressed to the Bishop in Philadelphia.

The noble Mr. Schroeter salutes you.

My spirit is merged in gloom by what has [lately] been the misfortune of the Pope, though I have little hesitancy in holding as prophetic what the Abbess [Sister] Macrina <sup>5</sup> foretold at the beginning of his reign, that, after a very severe storm, the times will be better; for what then appeared hardly probable, by reason of the general favor and applause of men, appears now to be credible by results in the course of events.

I wish you all happiness for many years. Mr. Brownson would be grateful if you could help him by your work [write something for him]. The Review <sup>6</sup> [Brownson's] is in danger [of losing caste] by presenting the face of one writer only to its readers.

I wrote this the fifth before the Ides of January [January 9] in the year of the Lord MDCCCXLIX.

[P. S.] Jacob Billenstein, moved by the example of his departed brother, embraced the Catholic Faith on the feast of the Circumcision of our Lord. The little one [girl] whom you baptized is sick, she probably will die. Mark Antony Frenaye is failing in vigor. May the Lord keep him yet long with us.

#### CLXXVI

#### [Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia his brother—Greeting—*

I am pleased to learn that you have at last consented to write something to help Brownson; for though he has offended by excess in lauding things our own [Catholic], we must be

<sup>5</sup> This "prophecy" seems to follow the forecast made for the future Pope in 1823 by Anna Maria Taigi.—See Brennan's *Life of Pius IX*, New York, 1877, p. 72.

<sup>6</sup> Libellus.

ready to pardon a spirit which errs by fervor of affection. But I do not know how to advise you as to the choice of a subject on which you are to write; unless [I may suggest] perhaps Macaulay's history, which is frequently unfair to the Catholic Church.

The priest Ruthkowski<sup>1</sup> is staying here collecting a little money. He has gathered, up to the present time, about one hundred dollars, in a space of ten days. He visits chiefly the Germans, who have not acquired the habit of giving very freely. A woman is inquiring of me whether anything can be learned about her brother, Eugene (Owen)<sup>2</sup> Callaghan, who was living in St. Louis two years ago, employed by someone<sup>3</sup> as a laborer. The German woman Lily, whose son you took with you [to St. Louis], is inquiring eagerly about him.

[My] Translation of the Gospel is now in the press with Dunigan.<sup>4</sup> If I have erred in this by over haste, you will have to take the blame in part: for, when you were here last fall, you were unwilling to correct mistakes [in it], and you gave me no help in the work by your counsel. I am not saying this however by way of reproof.<sup>5</sup>

I wrote this hastily the day before the Kalends of March [February 28] in the year of the Lord MDCCCXLIX.

[P. S.] Paul Cullen salutes thee — He reports conditions very bad at Rome.<sup>6</sup>

<sup>1</sup> F. Ruthkowski in Directory of 1850 is located at Weston, Platte Co., Missouri. *elemosynas paucas colligens*.

<sup>2</sup> Eugenio (Owen) thus translated within curved brackets.

<sup>3</sup> *apud quemdam laborans*.

<sup>4</sup> *apud Duniganum*.

<sup>5</sup> *Haec tamen exprobrandi animo haud profero*.

<sup>6</sup> *rerum tetram faciem Romae refert*.

## CLXXVII

[Original Latin.]

*To my very dear brother, the Archbishop of St. Louis, the  
Bishop of Philadelphia—Greeting—*

A pleasing occasion of writing to you has risen, it is to console an afflicted woman, who is in search of her husband, Andrew O'Toole formerly known to you. He left her in Dublin, taking with him a servant and two children.<sup>1</sup> She believes that he has gone to St. Louis, building upon his friendship for you his hope of employment to support himself [his children and his companion].

Another woman is inquiring anxiously about her sister Susanna Sheridan, who is suffering of unsound mind, and who has therefore been given into the charge of the Sisters of Charity. I know that it is not your office to look after these inopportune inquiries; but I can satisfy such request only by turning the burden over to you.

Our friend Lopez arrived here a few days ago in good health and calm in mind. The news which his wife received about Ferdinand, that he will return to the pursuits of the world, will no doubt be very painful to him.

Margaret Keely is ill, there is some danger of death.

I have two volumes of the History of Macaulay, the gift of Edward Q. S. Waldron, who has a warmhearted zeal. I shall send these to you when the opportunity offers. When you have read them I trust that you may be able to give Brownson what he asks.

I need your help very much, so as not to fall into unnoticed errors in the work which I am now publishing. I wrote this on Inauguration day<sup>2</sup> [March 4] MDCCCXLIX.

<sup>1</sup> ancilla secum ducta, una cum duobus coniugis legitimæ filii.

<sup>2</sup> die novo Praesidi nuncupata.

## CLXXVIII

[Original English]

*My dear Brother:—*

Mrs. Meredith returns to the West to edify you still by her fervent piety. She has relinquished the idea of entering a Religious community, but I have no doubt she will practice the virtues of that state in the circle in which Providence ordains that she should move. We have been highly pleased and edified by her conduct.

Your Aff. br.

FRANCIS PATRICK KENRICK

*Bp. Ph-a.**Phil., Aug. 16, 1849.*

P. S. The wife of Andrew Eustace died of cholera last month.

## CLXXIX

[Original Latin.]

*To my very dear brother, the Archbishop of St. Louis, the Bishop of Philadelphia—Greeting—*

The sad news of the death of the wife of Andrew Eustace is followed now by the still more sad tidings of the death of himself, our cousin. Five children are left to mourn this [both parents' death], of whom the eldest is seventeen years, the youngest three years, and two sisters [of Andrew?]. I do not know what can be done to help them. Andrew, who was trained [in letters] by the Very Rev. Mr. Philip Dowley, was, it seems, preparing to enter Maynooth College when the mother died; now he has seen [also] the death of his father. At first I thought of asking them all to come here [to America]; but that will appear to be preferring family affections to the good of the faithful. I have thought, therefore, of getting the guidance of wiser counsel. I have made provision for their imme-



diate wants. I hope to have an answer from you [on this subject] as soon as possible.

The same epidemic [cholera] has carried away Daniel Desmond. I recommended the noble Schroeter to take his place, but the Bishop of New York, not knowing my plan, has presented the name of Louis Binsse.

Zoppotti gained nothing from me.<sup>2</sup>

Julia, the eldest daughter of Henry Major, died. A son died before, so that he [the father] is broken in spirit. He has lost, as it appears, all interest in the periodical [the Catholic Herald] which he has been editing; and I regret now that I have promised my assistance [in editing the paper], as I foresee disagreements.

My respects to the Bishop of Eucarpia. I am pleased to know that you and he both are in better health.

I wrote this on the fifteenth before the Kalends of September [August 17] MDCCCXLIX.

### CLXXX

[Original Latin.]

*To my very dear brother, the Archbishop of St. Louis, the Bishop of Philadelphia—Greeting—*

I have come to the aid of our cousins [Eustace], afflicted by recent misfortune, having sent them twenty pounds sterling, and again fifteen pounds; the [second] remittance will remain at their disposal after paying the fees of Andrew, who is now at Maynooth. They informed me later that the rent of the house<sup>1</sup> is included in this accounting, and that they will continue the business of the brother, hoping thus to be able to provide for the children. I think it will be necessary to help

<sup>2</sup> Zoppotti nihil apud me profecit.

<sup>1</sup> domus pensionem.

them [with money] until they inform us that they no longer need help.

Work on the Cathedral Church has been discontinued, and I am left without support [in this undertaking]. Even our friend Frenaye says that he dares not go ahead because the clergy is not with me [in sympathy]. I began the work indeed alone, forced to it by conditions;<sup>2</sup> but with what success the event will have to prove. Thus far there is nothing to make me overconfident, nothing to make me lose hope.

The books<sup>3</sup> which Hyacinth De Angelis left you I have placed in the care of Mr. Keating by order of Alexander Garesché, who has assumed the burden of delivering them to you.

The wife of William Stokes<sup>4</sup> died in this city ten days ago.

I wrote this hastily on the feast of Saint Denis [October 9].  
A. D. MDCCCXLIX.

P. S. A certain John McEvoy, who is, he says, well known to you, wishes to be remembered. He is teaching music in St. Mary's College, Wilmington.

<sup>2</sup> *Rei necessitate compulsus.*

<sup>3</sup> *Libros quos tibi obtulit Hyacinthus De Angelis apud Dm. Keating deposui jussu Alexandri Garesché, qui onus in se suscepit eos Tibi tradendi.*

<sup>4</sup> William A. Stokes was one of the strong Catholic defenders during the troubles which followed the riots of 1844. When the Nativists, led by Horace Binney and John Sergeant presented their *statement* to the Grand Jury, saying that "the commencement of the disturbances was caused by the efforts of a portion of the community to exclude the Bible from the public schools," a meeting of Catholics was held to protest the design. In this "meeting" Judge Randall of the U. S. District Court was chairman, William A. Stokes was secretary.—See Scharf & Westcott, vol. i, p. 668.—See also, *ibidem* Bishop Kenrick's denial of the "Bible" pretext.

## CLXXXI

[Original Latin.]

*To the Archbishop of St. Louis, the Bishop of Philadelphia,  
his brother—Greeting—*

You will find enclosed a letter, which came with the gift [of books] of Hyacinth De Angelis; the books I shall send on as soon as I find an opportunity.

Our cousin Anna [Eustace] has written me that she will continue the business of her departed brother. By the advice of friends she has employed others to do the work. The brother Andrew has now been received into Maynooth College. John is employed by a respectable firm of iron merchants<sup>1</sup> for the past two years. I am hoping therefore that all will remain in Ireland,<sup>2</sup> that their coming here may not be a bar to us in the work of the Lord.

Margaret Smith, formerly Cunningham, living in the city of Albany, whose brother two years ago asked me to take the care of the education of his son then completing his twelfth year, has now repeated that request [for the same boy]. I can not grant this [favor]; but I have promised that I would receive him [into the Seminary] as soon as he is advanced sufficiently to begin the study of logic. If you think that you can receive him, you may write to her husband—David Smith, 90 Lumber St., Albany, N. Y.

Mr. Kelly has come here from Dublin. His son has gone on to the state of Missouri with a merchant. He [Kelly] asks that you receive him [the son] kindly, if you chance to see him. He is educated and a youth of good natural qualities: but the father [Kelly], a very excellent man, is in straits [financially] by the severe trial of hard times.<sup>3</sup>

<sup>1</sup> mercatores ferri.

<sup>2</sup> in patria.

<sup>3</sup> The "starving" times of "'48" in Ireland.

I wish you would mark for me mistakes in the [printed work of the] four Evangelists, as I expect to edit the work corrected. I am now working on the translation of the Acts of the Apostles, with notes. I have as a helper [in this work] the Rev. Mr. N. A. F. Hewitt,<sup>2</sup> who however, following the ardor of his spirit, will shortly enter the order [Congregation] of the Most Holy Redeemer.

The Bishop of Mobile reports that all that we did and decreed in the last Council [of Baltimore, May, 1849] is fully approved, but that the [formal] confirmation may hardly be expected before the beginning of the year. The Pope [he says] appeared to him almost as breathing the air of the other world, so much has suffering made him like the Divine Master.

My regards to the much esteemed friend [Bishop] of Eucarpia, for whose separation from me I can justly hold you to account. I wrote this on the feast of the Holy Angels [October 2] in the year of the Lord MDCCCXLIX.

## CLXXXII

[Original Latin.]

*To my very dear brother, the Archbishop of St. Louis the Bishop of Philadelphia—Greeting—*

I have sent the money, as you directed, to our cousin,<sup>1</sup> and you need not be uneasy about refunding, as I am not pressed for money, so long as our friend Frenaye is not required to pay the deposit.

The building<sup>2</sup> is rising beyond the expectations of everyone. and now there is no murmuring [against it].

<sup>2</sup> Father Nathaniel Augustine F. Hewitt, convert later on of the five original Paulists.—See note under Letter CCXLII.

<sup>1</sup> feminine, consobrinam.

<sup>2</sup> The new Cathedral.

Forbes,<sup>3</sup> who is honored by the degree of Doctor with the Episcopalians, is to make his profession of faith publicly in New York in the near future. He has already resigned the charge of the congregation of which he had the care. Preston,<sup>4</sup> who was his assistant,<sup>5</sup> is preparing himself for the Faith. McLeod<sup>6</sup> has gone to France, where he will make his submission to the teachings of Faith. Many others are expected to follow, so that we may look for an improvement in conditions [in the morale of Catholics]. Forbes, more than the others, has natural gifts of a high quality, and he is a widower. The Bishop of New York is gathering a rich harvest of souls.

Catharine Baine, who had charge of the house [house-keeper], has gone to South America. She requests that you remember her.

Theophilus Amadeus De Schroeter has returned to Europe. The priest Hewitt has passed over to the Congregation of the Most Holy Redeemer.

This day the church of the Most Holy Virgin of the Assumption<sup>7</sup> was opened. The Bishop of Charleston preached. Things here are moving on smoothly and well enough. I wrote this on the feast of St. Martin [November 11] A. D. MDCCCXLIX.

<sup>3</sup> John Murray Forbes.—See Letters CCLIV and CCLXIII.

<sup>4</sup> Thomas S. Preston—Forbes and Preston were both ordained to Priesthood in New York, November 16, 1850.

<sup>5</sup> vicariam operam ei praebebat.

<sup>6</sup> Xavier Donald McLeod, later priest in the diocese of Cincinnati, 1860 to 1865. He gathered the material and compiled the work on "Devotion to the Blessed Virgin Mary in North America," published apparently after his death, New York, 1866.

<sup>7</sup> The present brown-stone gothic structure at Spring Garden and Twelfth streets.



## CLXXXIII

## [Original Latin.]

*To the Archbishop of St. Louis, the Bishop of Philadelphia,  
his brother—Greeting—*

I congratulate you on the eight<sup>1</sup> years completed during which you have now ruled the church [of St. Louis]; and I pray that there may be abundant fruits of your labor.

I received a letter recently from the widow of [our] uncle, in which she makes inquiry about her son. I wish, therefore, to know from you what I can report to her about him.

Theobald Mathew<sup>2</sup> is my guest here. He appears to me to be a very excellent man. Therefore [I think that] he ought to be welcomed by all our bishops; for his whole soul is in the work of weeding out a vice [the evil of intemperance], which bears upon our fellow citizens as a burden of dishonor often and of deadly disaster. He [Mathew] suffers from a kind of paralysis of the leg. He is therefore eager to get away to a warmer climate.<sup>3</sup>

I wrote this on the feast of St. Andrew [November 30] in the year MDCCCXLIX.

## CLXXXIV

## [Original Latin.]

*To the Archbishop of St. Louis, the Bishop of Philadelphia—  
Greeting—*

The mother of Francis Murray, who lives with Timothy Lyon, 145 Main street, in the city of St. Louis, is much dis-

<sup>1</sup> The anniversary of his consecration, feast of St. Andrew, Nov. 30, 1841.

<sup>2</sup> The "Temperance Apostle" of Ireland and America.

<sup>3</sup> See DIARY, pag. 257. There it is stated that Father Mathew arrived here, in Philadelphia, November 20, 1849, and left for Baltimore, December 11.

turbed <sup>1</sup> about her son, who, she thinks, wishes to go to California. If you, by someone's intervention, could persuade him to return home [to Philadelphia?], she says that she will send the money <sup>2</sup> [for the return journey].

I am enclosing letters addressed to our friend the Bishop of Eucarpia, as you probably know where he is.

The question of confessors for the Sisters of Charity, according to the rule and customs of the French [Sisters], which [rule] I do not know, are points to be studied, so as not to incur ill will to no purpose.<sup>3</sup> I think it well that they [the Mother Seton Sisters <sup>4</sup> with the French] be united and put under the care of an ecclesiastical superior of the Congregation of the Mission. For the union [in numbers] of holy women <sup>5</sup> will be a help, so also the prudent guidance of a good priest will be an advantage.

The word "hut",<sup>6</sup> which [you say] you do not like, I chose from the text of Dr. Lingard; however, following your criticism, I shall change it in another edition, if I ever prepare a new edition. I would like to know what you think of the critique of Wiseman,<sup>7</sup> and of the wish of the Bishop of Pitts-

<sup>1</sup> valde sollicita.

<sup>2</sup> subsidia ipsa se praebeaturam significat.

<sup>3</sup> De confessariis Sororum Charitatis regulae et Galliarum consuetudinibus, quam ignoro, ratio habenda est, ne invidiam frustra comparemus.

<sup>4</sup> The question is probably in reference to the advantages of uniting the St. Louis communities of the Mother Seton Sisters with the original French foundations established by St. Vincent—see, for this same problem in New York, De Courcy-Shea, second edition, pp. 439-440.

<sup>5</sup> sanctarum.

<sup>6</sup> "hut"—probably the reference is to the translation in Mark, IX-4, in the edition of 1849 of "The Four Gospels." The edition of 1862 reads: "Let us make three tents."

<sup>7</sup> Wiseman's Critique—Will be found in the *Dublin Review*, September and December, 1849, pp. 181-227 and 291-345, very favorably "reviewed."

This whole sentence is rather loose and disjointed: Quid de Wiseman

burg to cooperate with me in a work of such magnitude, and to add fuller notes.

I have now translated the Acts of the Apostles, the Epistle to the Romans and the First to the Corinthians; and it is my purpose to print [this] new work, when I have finished the Letters of St. Paul.

Forbes, who recently passed into the fold of the Church, was regarded as a standard-bearer, whom many others will soon follow.

An Episcopal minister came [here] to me from a far distance to open his own mind and the mind of one other to me. These two, I trust, will shortly yield to the authority of the Church, which they are desirous to know clearly [and fully].

Hope for Ives<sup>8</sup> begins to brighten, as also for another one of the "*Bishops*," as they are esteemed among their own: but we must await the event, so as not to boast without reason. For myself, I am quite sure that a great number of Episcopalians, especially clergymen, will shortly give up schism and error.

It is to the prayer [intercession] of the Mother of God, whose sinless Conception<sup>9</sup> we venerate, that these conversions

critica censeas noscere vellem, et de Praesulis Pittsburgensis voto, eum mecum in tanto opere coniungendum, notasque ampliores adiiciendas. The Bishop is evidently only throwing out leaders for the expression of an opinion or counsel on these various points. This loose construction is very unusual in all that we have of his printed works or letters.

<sup>8</sup> Levi Silliman Ives was born at Meriden, Conn., in 1797; took orders in Prot. Episcopal church in 1823; Bishop of North Carolina in 1831; went to Rome and was received into the Church in 1852. He taught Rhetoric for some time in the New York Seminary under Archbishop Hughes; later he was at the head of the Catholic Protectory. His wife was the daughter of Bishop Hobart of New York. Dr. Ives is the author of "The Trials of a mind in its progress to Catholicism." He died Oct. 13, 1867.

<sup>9</sup> See petitions and details of request made in the Council of 1846, to

are beyond doubt to be attributed. The faithful invoke her as Patron of the United States, and by prayer obtain for themselves and for their fellow citizens gifts of divine grace and the light of faith. She has been close to you for your devotion to her in the month of May, for your vindication of the "translation" of her house [Loreto], despite the derision <sup>10</sup> [of some]. She stood by you placing on your head the insignia <sup>11</sup> of metropolitan [authority], the promise of a more precious crown of your work in heaven.

I wrote this on the Vigil of the Lord's Nativity [December 24] — (may it bring you joy and peace)—, in the year MDCCCXLIX.

# CLXXXV

## [Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia—  
Greeting—*

When I received the letter of the Bishop of Bolina,<sup>1</sup> I wrote at once to the Bishop of Lengone<sup>2</sup> explaining the complaints. He [Spalding] has promised to attend to the wants of the sick [Bishop Chabrat] as soon as possible: I have thought it unnecessary therefore to send the money [to Chabrat] in your name.

I shall follow readily your counsel in regard to the fair repute of a Catholic exegete, that is, if God favors the undertaking.<sup>3</sup> For the rest, I think the whole New Testament have Mary Conceived Without Sin recognized as Patron of the United States, also papal grants to petitions in *Concilia Baltimorensia*—1829–1852, John Murphy, Baltimore, pp. 244–248–255.

<sup>10</sup> spretis cachinnis.

<sup>11</sup> infulam.

<sup>1</sup> Chabrat.

<sup>2</sup> Martin John Spalding.

<sup>3</sup> This probably refers to corrections to be made in future editions of the translations of the Bible.—See criticism of the word "*hut*" in Letter CLXXXIV—note.



should be issued following the method which I have begun, so that all may understand how admirably the [Greek] codices and their critics agree with the [text of the Latin] Vulgate. I have thought it hardly prudent to give points of controversy [differences of opinion] on various interpretations; as the true meaning will be clear enough to the reader by [simple] notes to clear up the meaning of obscure passages. If, profiting by the corrections of others, I should decide to make a version to be generally approved,<sup>4</sup> I would like to make it smaller in bulk for the use of the faithful. It will be, therefore, a great favor to me if you can go through the entire work and mark errors and suggest corrections which ought to be made. I am now working on the translation of the Second Epistle to Timothy [intending to include] all the Epistles of St. Paul and the Acts of the Apostles in the second volume, the Epistles known as "Catholic", and the Apocalypse in the third.

We have here eight volumes of the *Praelectiones* [Church History] of Palma, but not one complete set: I shall therefore have to write to Rome [for them]. I shall do so very soon, if I can arrange what I have in mind in reference to the priest Costello— There is good reason to believe that Paul Cullen is to receive shortly what he has well deserved.<sup>5</sup> You will rejoice with me to know that he is to be raised to the honor of the primatial see [Armagh].

I wrote this Monday after Quinquagesima Sunday [February 10] A. D. MDCCCL.

[P. S.] You will give my kind regards to Mary Meredith. I received her letter; but her brother has not yet called to see me.

<sup>4</sup> *versionem plerisque probandam conficere.*

<sup>5</sup> Paul Cullen, Rector of the Irish College, Rome, 1832-1849; Archbishop of Armagh, 1850-1852; Archbishop of Dublin, 1852 to the time of his death, 1873. He was made a Cardinal in 1866.



## CLXXXVI

[Original Latin.]

*To the Archbishop of St. Louis, the Bishop of Philadelphia—  
Greeting—*

A certain woman is inquiring anxiously about her daughter, who, living in the city of St. Louis, has written that she will enter a religious sisterhood, I know not which one. If you have heard anything of Mary McGran, it will be a great kindness to the mother if you report it [here] as soon as you can.

Mother St. John is quite unwell,<sup>1</sup> though she is not in immediate danger of death. It would be a great advantage to have one or two of the same Sisterhood sent here [from Carondelet] to take charge of the Orphans' Home, or to assist in directing the Hospital.<sup>2</sup>

The Bishop chosen for Monterey [California] absolutely refuses the burden, as he is suffering from what they call a bronchial trouble. John Lamy who was recommended in the second place, as Vicar Apostolic of Santa Fe, will, if I mistake not, be proposed [for Monterey]. What do you think of Thomas Grace, who holds the place third in rank [recommended for Santa Fe apparently]?

Tomorrow morning we shall have services for the departed Bishop of Louisville.<sup>3</sup> His memory will be [long] venerated.

I wrote this the third before the Kalends of March [February 27] A. D. MDCCCL.

<sup>1</sup> *valetudine laborat*—evidently Mother St. John of the Sisters of St. Joseph.

<sup>2</sup> St. John's Orphan Asylum, then on Chestnut St. between 12th and 13th, north side—"The *Hospital*" is St. Joseph's, founded under the direction of Doctor William E. Horner, and in charge of the Sisters of St. Joseph from 1848 to 1854, when the Sisters of Charity took charge.

<sup>3</sup> Bishop Flaget died February 11, 1850.

## CLXXXVII

[Original Latin.]

*To the Archbishop of St. Louis the bishop of Philadelphia, his brother—Greeting—*

The lady Diamond recommends to your care Mary Brogan, a good and worthy girl, who is now on her way [to St. Louis].

I shall search for the books, which you have requested as soon as possible; I am waiting a little until I can send the money in the name of Costello.<sup>1</sup>

Father O'Dwyer<sup>2</sup> is confined in a hospital in Baltimore for several days now. He is afflicted with a strange hallucination of mind in which he imagines that he has done no good.

My Vicar General's<sup>3</sup> head is in peril, it may be covered by a mitre, and the Bishop of Charleston<sup>4</sup> will hear of no delay.

This excellent shepherd finds fault seriously with my new version of the Bible; and in particular blames my use of the expression in some instances "to repent",<sup>5</sup> instead of the [formerly] received term. He requests me with much insistence<sup>6</sup> to give up the plan, and repeats his plea by letters

<sup>1</sup> "donec pecuniam nomine Costelli misero"—For the probable identity of this Costello see Letter XCIX—note. Michael Costello was a Philadelphia student at Rome, who lost the use of his reason. The Bishop was evidently providing for his support in Rome.

<sup>2</sup> John Possidius O'Dwyer, rector of St. Augustine's church and superior of the Augustinians, who died in Baltimore, at Mt. Hope, May 24, 1850.

<sup>3</sup> Vicarius meus Generalis adeo periclitatur capite mitra coronando—Francis X. Gartland.

<sup>4</sup> Ignatius Aloysius Reynolds—The reference is evidently to the eagerness of Bishop Reynolds to have his See divided, and to have Father Gartland named as first Bishop of Savannah.

<sup>5</sup> "to repent" written with quotation marks in English—The received term—"to do penance."

<sup>6</sup> vehementius obsecrat, litterisque in dies obtestatur.

day after day. Though he is not unfavorable to the design for a corrected [English] version, to be made by the coöperation<sup>7</sup> of three Bishops, [one] in England, [one] in Ireland and [one] also in this country. These three [he thinks] ought to consult beforehand on changes in the text. I marvel at the vehemence with which he follows up this thing. He makes me the author of [what he calls] the "Repent" Version [of the Bible].

I wrote this on the fourth before the Ides of April [April 10] MDCCCL.

[P. S.] This day came here from France three Sisters of the Good Shepherd, at my expense; but none for you, by default of traveling funds.<sup>8</sup>

# CLXXXVIII

[Original Latin.]

*To the Archbishop of St. Louis the bishop of Philadelphia, his brother—Greeting—*

The widow of Thomas Connor, who [Thomas] died two weeks ago leaving five children, two of a former marriage, three of this latter, wishes to give the children to the care of her husband's relatives. This seems to be the proper thing, as she is not Catholic: they [the children] therefore might easily lose the Faith. His brother,<sup>1</sup> Matthew Connor, is said to be living in the city of St. Louis, a shoemaker by trade.<sup>2</sup> If you can bring this information to his notice, the widow will be grateful for the kind office to her. She eagerly awaits your answer.

<sup>7</sup> consensione.

<sup>8</sup> This seems to be the meaning. The text runs: *advenerunt Sorores Boni Pastoris, meis impensis; sed nullae ad te, viatici defectu.*

<sup>1</sup> The brother of Thomas Connor.

<sup>2</sup> *sutor arte.*

The Bishop of Eucarpia is [here], strong,<sup>3</sup> and helps me much. I feel sorry that he has no official position,<sup>4</sup> and I am thinking of suggesting him as Coadjutor in the next Council, if he is living then. However I have determined nothing finally on this point.

Some certain individuals have been trying lately to stir up riots.<sup>5</sup> The occasion for this was found in the way in which Hugh Clark exercised the office of a magistrate. But the attempt failed, and things now are calmed and quiet. They were irritated also by the purchase of a residence<sup>6</sup> for the use of the nuns; though, if they knew with what peril this work is carried on, they would hardly find ground for jealousy. If the Lord does not provide some assistance from some unforeseen source the undertaking [of the nuns] can hardly [it seems] find a way to success. The home for widows<sup>7</sup> and [the refuge] for penitents need help. I trust that help may be found.

The work on the Cathedral building is going ahead well enough: but the cost of the front will be very great.<sup>8</sup>

I trust that the summer heat may bring you no harm.

The Germans, mostly, who attend the church of the Holy

<sup>3</sup> *valetudine viget*—We may hardly say that he was well.

<sup>4</sup> *Doleo eum munere carere*.

<sup>5</sup> *turbas ciere novissime tentarunt quidam*.

<sup>6</sup> *Emptis aedibus in monialium usum exacerbati sunt etiam*—Probably the property referred to is the new home and school for the Nuns of the Visitation acquired at Broad street and Poplar, south west corner.

<sup>7</sup> This evidently is St. Ann's Widows Asylum in the old Presbyterian church. "Southwark," now St. Philip's parish school. The refuge for penitents is probably the new foundation under charge of the Sisters of the Good Shepherd, "Schuylkill Front street, between George and Walnut."—See DIARY, p. 259.

<sup>8</sup> "*Sed frontis impensae maximae erunt.*"

Trinity, are in schism.<sup>9</sup> They have ordered the priest in charge out of the parish house, and withdrawn his support. I fear that they may find some luckless apostate somewhere to take the burden of sacred functions for them.

When a certain individual came here from New York during the spring, and gave lectures frequently in Franklin Hall,<sup>10</sup> the superior of the church of St. Peter, of the Congregation of the Redeemer,<sup>11</sup> advised that the difficulty be met by refusing the consolations of religion [to those who persisted in attending the lectures]. The rector [of Holy Trinity] also thought this good advice. I can hardly see anything hopeful for the outcome of this [trouble]. Pray for me that God may be my support in this hard trial.

I wrote this on the feast of St. Aloysius, [June 21] A. D. MDCCCL.

### CLXXXIX

[Original Latin.]

*To the Most Reverend Archbishop of St. Louis the Bishop of Philadelphia, his brother*<sup>1</sup>—*Greeting*—

As Jacob Billenstein was going to the metropolis<sup>2</sup> to arrange some details of business, and on the way met the Bishop of Pittsburg. He told him that he had letters of recommendation from me and asked for a loan of money on the strength<sup>3</sup> of these letters. I think it well to advise you that he has no letters from me; though I have [heretofore] thought him an honest man. He has been suffering reverses in business, hurt, perhaps, somewhat by reason of the Faith which he embraced.

<sup>9</sup> in schisma ruunt.

<sup>10</sup> aula Frankliniana.

<sup>11</sup> superior ecclesiae S. Petri e C. R. iis resistendum suadet.

<sup>1</sup> See Billenstein, a convert, in Letter CLXXV.

<sup>2</sup> probably Baltimore.

<sup>3</sup> eo nomine.



I loaned him a hundred dollars a year ago, and the Bishop of Pittsburg gave him twenty dollars in my name and on my order. I have stated these things in order that you may not experience a loss unwittingly.

Our cousin is staying with me now four months. He was employed only three weeks with Mr. Ewing. He gave up this employment, as it was a minor position. I do not see what can be done. There is no employment in sight by which he can provide for himself.

You, no doubt, were surprised by the result of events, which have made my Vicar General <sup>4</sup> the choice for the mitre's ornament. I have offered the vacant office [of Vicar General] to the superior of the Seminary,<sup>5</sup> but he will not accept until he finds what the will is of the Visitor of the Congregation [of the Mission].

I wrote this hurriedly the twelfth before the Kalends of November [October 21], A. D. MDCCCL.

CXC

[Original Latin.]

*To the Archbishop of St. Louis the bishop of Philadelphia, his brother—Greeting—*

I wrote you in reference to Jacob Billenstein, that you are not to trust him on my recommendation. He has been so moved by business reverses that he makes some statements which are untrue. Therefore be on your guard, if you have anything to do with him: and know that charity is to be exercised without hurt to charity.<sup>1</sup>

<sup>4</sup> The reference is evidently to the choice of Francis X. Gartland to be first Bishop of Savannah.

<sup>5</sup> The Rector of the Seminary from 1848 to 1852 was Thaddeus Amat, C. M.

<sup>1</sup> et charitas absque nimio sui detrimento exercenda—with no encouragement to vice.

Now [another point], however, a woman is inquiring about her husband, Patrick Gallagher, who left her ten years ago, shortly after their marriage, working later on in St. Louis as a blacksmith,<sup>2</sup> he is said to have gone to Mexico during the war. Rumor has it also that he died. If you have any certain knowledge [about Gallagher], will you impart it [here] quickly?<sup>3</sup>

I have thought it well to communicate to you the decision of the S. Congr. of the Inquisition referring to Secret Societies: The problem was thus proposed by me the twenty-sixth day of February, 1848.

#### LATIN TEXT.

De Societatibus secretis nunc iudicium S. Sedis postulandum duxi: in hac quippe regione pullulant vigentque infinito pene numero Liberorum Muratorum coetus: damnatos novi, quos idcirco a sacramentis procul esse iubemus, licet plerique profiteantur se nihil adversus Ecclesiam moliri, et leges civiles eos immunes noxa habeant. Sunt qui dicuntur Socii Singulares (Anglice Odd fellows), qui occulto foedere coniunguntur, Muratorum instar: alii Filii Temperantiae audiunt, hanc colere virtutum profitentes, sed signis inter se utentes, quibus se invicem internoscunt. Qidam iuramentum non emittunt, sed pacto et promissione ad arcanum servandum se obligant, quamvis plerique nullum praeter agnitionis indicia arcanum se habere dicant. Hos omnes leges tolerant, vel etiam sanciant, privilegia collegiorum eis tribuentes; et exploratum est eos nihil contra rempublicam moliri. Quod autem Ecclesiae adversentur, negant plerique: quamvis enim cuiuslibet sectae homines inter eos recipiantur, de religione non agunt, nisi quod apud Filios Temperantiae Scripturae Sacrae initio coetus aliquando perlegantur in reverentiae erga illas testimonium.

<sup>2</sup> Fabri ferrarii artem deinceps exercens.

<sup>3</sup> impertiri festines.

Quae igitur Leo XII,<sup>4</sup> S. M., de Societatibus Secretis statuit eis applicari non posse quidam contendunt. Equidem puto eos non id sibi proponere ut religioni noceant, sed cum mores componere studeant iuxta rationis lumen, et virtutes colant absque religionis subsidiis, videntur eo tendere ipsa vi sua, ut religio quam dicunt naturalem maximi habeatur, discrimine inter Ecclesiam veram et sectas tanquam de rebus minoris momenti flocci habito. Hactenus cœtus omnes secretos illicitos putavimus esse, prout liquet ex Concilii Baltimorensis quarti decretis: Sed praesules nonnulli videntur subdubitare utrum constitutionem Leonis XII rigidius aequo interpretati fuerimus, praesertim cum hi omnes in Anglia et Hibernia liciti censeantur, prout fert fama: Vellem idcirco instrui utrum cœtus illi; pro vetitis habendi sint qui profitentur se nihil adversus religionem moliri, vel civilem rempublicam, licet occultum ineant fœdus juramento firmatum, vel alias se obligent ad arcanum.

Feria VI, Die 21 Augusti 1850

In Congregatione generali S. Romanae et Universalis Inquisitionis habita in Conventu S. Mariae supra Minervam coram Emis. Remis. DD. S. R. E. Cardin. contra haereticam pravitatem. Generalibus Inquisitoribus proposito suprascripto dubio, et audito DD. Consultorum voto, iidem Emi. et Remi. DD. dixerunt comprehendi in Bullis Pontificiis

Angelus Argenti S. Romanae  
et Universalis Inqs. Notus.

If the occasion offers you can make this [decision] known to the other Bishops. If this letter reaches you at Louisville you will congratulate the Bishop of Richmond<sup>5</sup> for me.

<sup>4</sup> Refers evidently to the action of Leo XII in Constitut. "Quo Graviora," March 13, 1825.

<sup>5</sup> *Bishop of Richmond*—John McGill—He was consecrated Bishop of Richmond, Nov. 10, 1850, at Bardstown, by Archbishop Peter Richard Kenrick.—See Clark's *Lives*, vol. iii, p. 84.

I wrote this on the feast of St. Charles Borromeo [November 4], A. D. MDCCCL.

[P. S.] I congratulate you on the periodical,<sup>6</sup> it has much merit. James Slevin wishes to have inserted a notice of his daughter's marriage—you can take this [notice] from ours [in the Catholic Herald]. The Holy See has deferred any decision about the Primacy.<sup>7</sup>

CXCI

[Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia—  
Greeting—*

You will find enclosed a letter of the Bishop of Buffalo, in which he speaks of the priest Dillon, who recently wrote to you at my suggestion. I dare not counsel you [in this case] though I do pity the man.

The wealth of gifts which you have received is to me a source of joy; and from my heart I hope that this will lighten the burden of debt.

Under the care of Mark Antony Frenaye my affairs [in temporalities] are going ahead smoothly; but on borrowed<sup>1</sup> money, which, if it were to be required on a sudden, I do not see where I would come out.

The nephew<sup>2</sup> of this good man [Frenaye] at the point of death has no thought of accepting the Faith. Pray that he may have grace.

<sup>6</sup> The periodical is probably "The Shepherd of the Valley" published at St. Louis—1832-1838, again 1850-1854.

<sup>7</sup> Distulit S. Sedes aliquid de Primatu discernere—Refers evidently to the *Prima Sedes* for the United States.

<sup>1</sup> pecunia tamen mutua, quae, si subito exigeretur, nescio quo evaderem.

<sup>2</sup> This probably is the son of Peter Frenaye, of whom Mark Antony speaks in his "Statements" to the Bishop, as being, like some other members of the brother's family, rather "antagonistic to the Church and things Catholic."

It seems to be established from sources public and private that the Archbishop of New York is to be clothed in the purple: The plan [I think] will hardly work out for the good of religion. I would have preferred to see this honor conferred on the Archbishop of Baltimore: though it would be my judgment that it is not expedient to raise anyone in this country to that dignity [Cardinal]. But the Pope's plans are above ours.

Our nephew <sup>3</sup> is still staying in New York, or perhaps in Albany, with no employment. It is difficult to find work to suit.

I have directed Mark Antony Frenaye to send you sixty-five dollars for the relief of the Sisters at Cape Girardeau.

I wrote this on the Ides of March [March 15] MDCCCLI.

## CXCII

### [Original Latin.]

*To my very dear brother, the Archbishop of St. Louis the Bishop of Philadelphia—Greeting—*

The Archbishop of Cincinnati writing from Europe wishes to have you informed that he paid a hundred dollars in silver to the priest Duggan in Paris, in your name.

The Archbishop of Baltimore appears to be approaching the end of life. I visited him two days ago near the Georgetown [Visitation] Convent, where he lies ill.

My book is in the press <sup>1</sup>—The Acts of the Apostles and the rest of the New Testament, excepting the Gospel narratives. I beg of you, read these all carefully, <sup>2</sup> especially what belongs to the text translation; for I desire much indeed to make it worthy of approval in the common judgment of all.

<sup>3</sup> Patruelis.

<sup>1</sup> Liber meus prelo premitur.

<sup>2</sup> omnia precor ut diligenter perlegas—This does not appear to refer to proof reading only.



Our nephew Andrew Eustace has left Maynooth; and he came here a few days ago. He does not know what he is going to do. He feels that he is not called to the service of the Church, though according to the letters of the vicepresident [of Maynooth] there is nothing against him on the score of morality. He who signs himself with your name<sup>3</sup> declined to go [return] to Europe, as I advised him to do, offering him the money for expenses of the journey — He is in New York without employment staying with friends.

I wrote this hastily Tuesday after Easter Sunday,<sup>4</sup> A. D. MDCCCLI.

### CXCIII

[Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia—  
Greeting—*

On occasion of the burial of the Archbishop of Baltimore we held a conference to consult upon the choice of his successor, as we knew of no disposition made by [the Archbishop] himself on this point. The choice of all who were present, that is, [the Bishop of] Pittsburg and Richmond and myself agreed upon the Bishop of Buffalo [John Timon], whom we hope to see transferred here [to Baltimore by the Holy See. We wish to have you send your choice to the S. Congregation as soon as possible. I wrote this hastily April xxvi day, MDCCCLI.\*

<sup>3</sup> Qui tuo nomine insignitur—Peter Richard.

<sup>4</sup> The date of Easter 1851 was April 20.

\* Apparently written from Baltimore. Archbishop Eccleston died April 22 and was buried April 26 at Baltimore. Francis Patrick Kenrick was celebrant of the funeral Mass.

## CXCIV

[Original Latin.]

*To the Archbishop of St. Louis the Bishop of Philadelphia, his brother—Greeting—*

You will find enclosed a letter of our cousin telling of the death of his daughter. The letter was [written] to you, but incorrectly addressed.<sup>1</sup> Andrew Eustace is staying here undecided as to what he will do; in the meantime he is studying medicine under the direction of a certain one who practices homeopathy.<sup>2</sup>

I shall send you the books on Church History, which have arrived at last, as soon as I can.

You surely received my letter referring to the choice of a successor to the Archbishop of Baltimore. The Bishop of Richmond indeed hesitated, but yielded to the reasons given by the Bishop of Pittsburg. But later on the Bishop of Charleston objected strongly [to the choice of Timon], saying that I should have been named. For some years past I have desired to see the good man John Timon chosen as Coadjutor to the [now] deceased Archbishop. The Cardinal Prefect made the suggestion [to Archbishop Eccleston] through me to have him ask for the appointment of a Coadjutor, either one of his priests or one of his suffragan Bishops.

The question [the naming of a successor to Archbishop Eccleston] is urgent on account of the [coming] National Council [of 1852].

I wrote this the Ides of May [May 15] A. D. MDCCCLI.

[P. S.] I am pleased that you are coming here soon.

<sup>1</sup> Titulo tibi debito non ornentur.

<sup>2</sup> cuiusdam ductu qui similia similibus accommodat.—See Letter CXCIV, where the meaning is clear—“*homeopathia studet.*”

## CXCv

[Original Latin.]

*To my very dear brother, the Archbishop of St. Louis the Bishop of Philadelphia—Greeting—*

I do not know whether the report has reached you that a lawyer of Baltimore <sup>1</sup> has published two volumes in which he professes to refute your work on [Anglican] Ordinations. I will send these to you soon by the priest O'Keefe or by Ryan <sup>2</sup> who is shortly to return.

You have covered the ground thoroughly as it appears to me: but it would seem correct now to handle the subject, in reviewing this work,<sup>3</sup> less seriously. Thus you could comply with the requests of Brownson,<sup>4</sup> and give him a sure proof of your good will. I wonder indeed that you have not yet given him any help [in material for the "*Review*"], he needs help [in contributions for publication] very much; and the periodical is lacking in variety.

I am getting ready for the journey [visitation]. Next Sunday I am to be at Lancaster.

Peter, our nephew received ten dollars from me to enable him to return to Ireland, as I had advised: I do not know whether or not he has left for the Fatherland.

Andrew Eustace is studying homeopathy <sup>5</sup> in this city; but he grieves because he has no profit-yielding occupation.

The Bishop of Halifax,<sup>6</sup> whom I visited recently, wishes cordially to be remembered to you.

<sup>1</sup> jurisconsultum Balimoreensem.

<sup>2</sup> sacerdote O'Keefe, aut Ryan brevi reversuro; apparently returning to St. Louis.

<sup>3</sup> The *work* of the Baltimore lawyer apparently.

<sup>4</sup> For a paper on some subject of Catholic interest.

<sup>5</sup> homeopathia studet.

<sup>6</sup> William Walsh.—See DIARY, pp. 264-265.

I wrote this on the feast of St. Dominic [August 4], A. D. MDCCCLI.

## CXCVI

## [Original Latin.]

*To my very dear brother the Archbishop of St. Louis the Archbishop elect of Baltimore, Delegate of the Holy See*<sup>1</sup>  
—Greeting—

It is right and fitting that you before all others should be informed about the new honors which have been conferred upon me: that with me you may marvel at the mysterious designs of God, and pray that I prove myself worthy of them.

I ask myself frequently in my thoughts: "Who am I, and what is my house, that Thou givest such things to me?"<sup>2</sup> The documents which confer this new dignity have not yet reached me. But Bernard Smith, the Vicerector of the Irish College, has written to me by order of the Secretary of the S. Congregation [De Propaganda Fide]—[to say] that His Holiness had raised me to this [new] honor the third day of August.

I do not know when I shall go to take possession of the new see: and I feel the care of choosing a successor here, for this see [Philadelphia] can hardly be left without a shepherd. It has been my thought to ask the Holy See to have the Bishop of Buffalo [John Timon] transferred here, giving the second choice to the Rev. James Bayley, the third to the Rev. Mariano Maller, C.M.

But I shall do nothing until I receive the Letters of the Pope.

Mother Celestine has arranged the affairs of the Sisters. They will move, I trust, more smoothly in the future.

I wrote this on the nineteenth day of September in the year MDCCCLI.

<sup>1</sup> Carissimo fratri Archiepiscopo S. Ludovici Archiepiscopus Baltimorensis designatus, S. Sedis ALEGATUS. S.

<sup>2</sup> I Paral., xvii-16.

**Letters written by Francis Patrick Kenrick from Baltimore, or after his going to Baltimore, Oct. 9-10, 1851, to take up the work of government and administration in the first Metropolitan See of the United States.**

CXCVII

[Original Latin.]

*To his very dear brother of St. Louis the Archbishop of Baltimore—Greeting—*

I wish you the joy of the feast, and the divine gifts of grace— Following your counsel, I shall invite the Bishop of Charleston to make the address at the close of the Council,<sup>1</sup> leaving you out.<sup>2</sup>

I think that heretics, known to be out of communion with the Church, should under no consideration be allowed burial in Catholic cemeteries.

As to the order [of precedence] of Prelates, it seems to me that it ought to follow the order of episcopal consecration, or of promotion in the curia, and not of the receiving of the *Palium*. But, in order to avoid a mistake, I shall consult the sacred congregation.

I am not opposed to the plan of asking for a Coadjutor,<sup>3</sup> if you know one who is in every way desirable:<sup>4</sup> but it is easy to relax one's grip on the reins of government.

Things in Philadelphia are much unsettled by reason of no [ecclesiastical] head and the burden of debt [on church prop-

<sup>1</sup> Refers evidently to the coming Council of May, 1852.

<sup>2</sup> *te excusato*.

<sup>3</sup> probably for St. Louis.

<sup>4</sup> *omnino idoneum*.



erties]. These conditions may be the source of discredit to me: but I trust in God, and hope that the peril may soon pass over. I fear that the Bishop of Eucarpia has not the qualities to govern a diocese, though he is very dear to me by reason of his natural gifts of soul.

The Bishop of Chicago thinks there should be a new see established in the lower part [southern end] of the state of Illinois. The Bishop of Milwaukee [thinks there should be a new see] at *Sault S. Marie*. The Bishop of Monterey is inclined to think that another see ought to be established in the city of San Francisco.

I would like to know the [text of the] decree of Benedict XIV which forbids the celebrating of feasts fixed by authority of the civil government.

The Bishop of Pittsburg recently wrote an exposition on the titles of prelates <sup>5</sup> printed in a periodical published in that city [Pittsburg]. It was written to meet a difficulty [in the title of the Bishop] of New York, who enjoys the title of a duke. He [the Bishop of Pittsburg] marked the article for me, in order to have it printed in the Mirror.<sup>6</sup> I agreed with him; but the editor [of the Mirror] fears a controversy with [the Bishop of] New York.

I wrote this on the Vigil of Christmas, in the year MDCCCLI.

[P. S.] I am thinking of having the city of Washington erected into an episcopal see.

<sup>5</sup> De titulis praesulum.

<sup>6</sup> ad speculum transferendum.

## CXCVIII

[Original Latin.]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

You have not understood correctly what was reported in the newspapers about our legacies. The Home for Orphans receives all that remains of the estate of William Matthews. He did indeed make me the sole heir<sup>1</sup> in order to secure the estate, which had been left to my predecessor;<sup>2</sup> but I get no other [personal] advantage from it.

I wonder at the fact that the province of St. Louis has not yet sent the aid<sup>3</sup> [in money]. The case is known to the Pope and has his approval. This case is still more urgent by reason of the condition, that [namely] the half of a yearly pension, which he received when he was going away, is to be restored, in order to remove all suspicion of unfairness or of not living up to an agreement. I think that two hundred dollars could be easily raised, if you are in earnest in consulting with the suffragans on the subject.

The people will, I think, also be easily interested in aiding converts. We are organizing a society in this city—its membership is small—They contribute five dollars yearly to this purpose.

It is hardly necessary to express the name of Ives [in this connection], though it is chiefly on his account that this has been done.<sup>4</sup>

<sup>1</sup> haeredem ex asse constituit.

<sup>2</sup> Probably left to Archbishop Eccleston before his death. It appears from this that the Orphans' Home had at this time no legal corporate title.

<sup>3</sup> This aid—*subsidia*—appears to have been support due to the former Coadjutor of Bardstown, Bishop Chabrat resident in France since 1847. De La Hailandiere of Vincennes also was in France but hardly had a claim upon the province or the diocese.

<sup>4</sup> eius causa praesertim fiat.

I wrote this at Baltimore the fifth before the Ides of June [June 9], MDCCCLI.

[P. S.] My good<sup>s</sup> wishes to the new Bishop elect. As to another diocese—Quincy—we may hardly consider it now.

## CXCIX

## [Original Latin.]

*To the Archbishop of St. Louis the Archbishop elect of Baltimore—Greeting—*

I hardly dare to put back the time for [the meeting of] the Council. The time was set by the last Council, and it is, in a way, fixed by the letter addressed to the Archbishop: "*post Pascha*".

The title of "Delegate Apostolic" is given to me in order to call the Council and to preside over it by authority of the Holy See. But I can not publish the letters of convocation until I receive the pallium.

I have much at heart the provision to be made for the see of Philadelphia, and I have chosen three priests whom I judge worthy to be recommended [to the Holy See]. They are Edward Purcell, whom you know, John S. (sic) Neumann, a very good German priest of the Congregation of the Redeemer, rector of the church of St. Alphonsus in this city. He speaks English very well, and has also practical business ability, and William Elder, who is teaching theology in Mt. St. Mary's College<sup>1</sup> [Emmitsburg]. I wish now that you would express your choice [of candidates] to the Sacr. Congregation as soon as you can.

Things appear to be going on very well here with the people

<sup>s</sup> Gratulari meo nomine episcopo electo; de alia sede, Quinceinsi vix oportet nunc agere—crowded at the foot of the page.

<sup>1</sup> in collegio Mariano ad montes.

and priests working in harmony. The Archbishop left everything to his successor by will. The income of all is said to amount to about two thousand dollars. You see that I have abundance of wealth and honors; and that my soul is in peril; for it is not easy to keep one's heart free.

I wrote this on the feast of St. Callistus [October 14], A. D. MDCCCLI—Baltimore.

[P. S.] I wish you would send the questions for the Council as soon as possible.

CXC

[Original Latin.]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

As the good priest Duggan is returning, I take the occasion to send you good wishes for the joy of the coming festive days.\*

I wish you would point out in particular the Constitution of Benedict XIV, in which it is forbidden to follow the orders of the [civil] government in the observance of feast days, and copy out what is to the point on this subject.

I wrote this hastily on the X [tenth] day of December, A. D. MDCCCLI.

CXCI

[Original Latin.]

*To the Archbishop of St. Louis, the Archbishop of Baltimore  
—Greeting—*

What you have quoted from Benedict XIV seems to refer to orders issued by officials of the civil government,<sup>1</sup> not what

\* The Christmas season.

<sup>1</sup> This same question is handled in the Baltimore Council of 1852, pag. 31. The action of the Council is in harmony with what the Arch-

is issued in form of a request or an invitation. I acknowledge indeed that the custom which has been introduced does not meet my approval; but to oppose it now would involve serious inconveniences.

As to the burying of non-Catholics, not baptized [in consecrated cemeteries]—many of these have Catholic husbands or wives—<sup>2</sup> It is evident that such burials cannot be allowed, for the Ritual provides for the removal of the bodies of these [unbaptized] from a Catholic cemetery. Regarding those who are baptized the law is not so clear; so that there might be exceptions from peculiar circumstances, in order to prevent very serious consequences, as were said to be threatened in New Orleans if ecclesiastical burial were denied to the Free Masons.<sup>3</sup> However what has been done occasionally to avoid greater evils is not to be brought forward too readily as establishing a precedent.

As to the question of a Coadjutor, I can not approve the plan of choosing one who is bound already to another see, just because he wishes to get away from the burden of its care. I think therefore that there should be absolutely no yielding to the aims of such a Bishop. But, if you wish to make the request to have him named as your successor, in the event of any misfortune to you, I shall not oppose such a measure. The Holy See, I think, would permit him while retaining the government of his own see to hold the title of Coadjutor [to St. Louis] <sup>4</sup> with the right of succession.

bishop expresses here as his judgment. The problem was probably in reference to the observance of days like "*Thanksgiving*," and others proclaimed by the government:—rather days of *feasting* than  *festa Ecclesiae*.

<sup>2</sup> plurimi catholicos habent coniuges.

<sup>3</sup> This refers evidently to open defiance of organized masons, who were at the same time church trustees, in opposing the action and the rights of Bishop Antony Blanc, chiefly in 1843.—See Shea, vol. iv, pp. 267 ss.

<sup>4</sup> Rather an unusual arrangement.



I am now preparing a new edition of the treatise on Baptism; but I wish to avoid increasing its bulk, for small books are more easily read. I would be very ready to correct the mistakes which are found in all that I have written, if only I had some one to point them out sincerely. I am sorry that you, who could serve to make me keen,<sup>5</sup> are so far away. If you have noted anything that ought to be corrected, send it on at once, as the work is going to press immediately.

The thought comes to me of erecting a new episcopal see in the city of Washington, so as not to leave the seat of [federal] government without due prominence.<sup>6</sup>

There is no news from Rome as yet about [the choice of] a Bishop for Philadelphia; but I hope to have cheering news soon. Bernard Smith has said that John N. Neumann will very probably be chosen.

I think that you ought not to make known your plans to the Bishop of Chicago, until the whole affair can be made the subject of deliberation in common here [in the Council].

It appears that the Council will have to be continued for two weeks, or, at least, until the feast of the Ascension. I will ask you to prepare in writing the subjects which are to be treated. This will save time: Then one or two can present them [the subjects for deliberation] in form. The Bishop of Buffalo [Timon] has made a correction of the errors in the old catechism. He did this at my request. I hope that it may be adopted for use by all [the Bishops]. I think that my secretary has sent you a copy [of the Catechism] in order to have you mark inaccuracies for the above-named Bishop, and help in this task. This young man<sup>7</sup> is very dear to me

<sup>5</sup> *qui cotis vice fungaris*—The thought is drawn evidently from Horace: "Fungar vice cotis, acutum reddere quae ferrum valet, exsors ipsa secandi."—*Ars Poetica*—lines 304-305.

<sup>6</sup> *ne sedes imperii tanto honore careat.*

<sup>7</sup> The *secretary* apparently.

by reason of his virtues, and he has a great affection for you. I have given him the charge of guests. He will therefore prove himself to you as our guest.

I think that I have always forgotten [when writing] to tell you that my predecessor assured me, when I asked him, that there is no blame whatever in [the character or conduct] of our friend Charles White,<sup>8</sup> that he gave up his charge in the city either on account of [failing] health, or in order to get away from cares [of the life of a pastor]. It appears to me that he is living a very worthy life devoted to religion and literature; but he is a little severe by temperament, and therefore to most men he is distant.

They who have been here collecting money for the University<sup>9</sup> have acted with great consideration and courtesy. I therefore commend them to you that you may receive them with kindness when they visit you.

I wrote this on the feast of the Holy Name, A. D. MDCCCLI.<sup>10</sup>

[P. S.] I think that Philadelphia and Boston ought to be raised to the dignity of metropolitan sees. They are cities of importance, and hold high and memorable rank in the history of this nation. The [first] national Council would be a very fitting occasion [to raise these sees to higher rank]. As a [new] see is to be erected in the state of New Jersey, it could be made subject [as suffragan] to Philadelphia together with Pittsburg and Erie, if [i. e.] this see [Philadelphia] is raised

<sup>8</sup> Charles I. White is located at Pikesville, Maryland in Directories of 1852-1853.—See also note under Letter CL.

<sup>9</sup> Probably the Catholic University of Dublin.

<sup>10</sup> There is an error apparently in the dating of this letter. The date is written clearly: "Scripsi die festo SS. Nominis, A. D. MDCCCLI. In January 1851, feast of the Holy Name, Kenrick was still in Philadelphia. At the later date of the Holy Name of Mary he was probably in Philadelphia. The text, arrangements for the coming Council seem to point to the feast of the Holy Name 1852.

[to metropolitan rank]. This is the thought [also] of the Bishop of Pittsburg. Boston will have Hartford as suffragan, and others as time goes on, for there should be a diocese in ever state; even Delaware, in time, will need to have its Bishop.

A new edition of the Ceremonial [taken] from the third volume of the works of Bishop England, with an introductory explanation of rites and the addition of an index, is now in the press.

## CXCII

[Original Latin.]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

The thought of giving up your Seminary does not please me. A metropolitan see needs such a support to which the other sees [of the province] may come [send students].

You ought not to be thinking about a Coadjutor: I, who am nearly nine years your senior, have no such thought.

The administration of temporalities ought to be kept in control; for this you could choose one of the priests to work with you, as is the practice of the Vicar General of the Bishop [Vicar Apostolic] in London. I know indeed that these things are not so easily arranged [as they are counseled]; but I am hopeful, and trust that things will arrange themselves in your favor. There are many inconveniences connected with the assistance offered by a Coadjutor, so that a Bishop may hardly be said to govern his diocese, once a Coadjutor has been appointed. I believe moreover that one who has offered himself of his own accord should never be appointed.

I know nothing of John B. O'Donohue; the one who came to me is called Jeremias, and is still engaged in honorable service in the town of Pottsville.

I have invited the Bishop of Albany<sup>1</sup> to give the opening address in the Council, the Bishop of Boston is to speak in memory of the dead; but I wish to have you give the closing address.<sup>2</sup>

I wish you much joy on the anniversary of your consecration.<sup>3</sup>

I wrote this on the eighth before the Kalends of December [November 24], A. D. MDCCCLI.

### CXCIII

[Original Latin.]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I wish, without delay, to make you partaker in my joy—The Pope, on the first day of February, named John N. Neumann, a very holy man,<sup>1</sup> to be my successor in the see of Philadelphia.

The treatise on Baptism will be published, leaving out the homily of St. Basil,<sup>2</sup> so that there will be no room for ambiguity. The Cereimonial will be enriched with an index, and its inaccuracies corrected, and it will have the introductory explanations of the Bishop of Charleston, so that it ought to give general satisfaction.

<sup>1</sup> John McCloskey, later Archbishop of New York, and first American Cardinal.

<sup>2</sup> vellem autem te operae coronam ponere.

<sup>3</sup> Consecrated in St. Mary's, Philadelphia by Bishop Rosati, November 30, 1841.

<sup>1</sup> virum sanctissimum.

<sup>2</sup> In the edition of the *Treatise on Baptism* of 1843 there is an Exhortation of St. Basil, probably not genuine, pages 225-241, this probably is here referred to as omitted. It is not printed in the edition of 1852, Baltimore, Hedian and O'Brien.

You will have to lodge with me according to the order of the master of guests; whose orders will admit of no excuse. As to your associates,<sup>3</sup> I can not as yet give an answer; but, if I decide to put him among your theologians, it will not be against my inclination, for he has great esteem for you.<sup>4</sup>

I agree with you about the see of Philadelphia, that we take no action [in the 'Council] toward raising it [to metropolitan dignity]. But for Boston the case seems to me to be different—The new sees of Burlington and Portland ought to be made subject to the Bishop of Boston [as metropolitan].

I wrote this on the Kalends of March, 1852.

#### CXCIV

[Original Latin.]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

I received today, together with the papal Bulls for the election of the Bishop of Philadelphia, an answer, saying that no decision can be given in the case for the order of precedence<sup>1</sup> of metropolitans, but that provision should be made for it in a decree of the Council—*De non praejudicando*. But it seems clear to me that Pius IV has fixed the law — “Volumus et mandamus ut omnes et singulos praelatos, videlicet, patriarchas primo, secundo Archiepiscopos, tertio autem loco episcopos secundum gradum et ordinem suarum ad eorum ecclesias promotionem (ita quod qui prius promotus ad eas fuerit) in-

<sup>3</sup> There seems to be some error in the text, which runs: “De sociis tuis adhuc respondere nequeo, sed si velim [perhaps velis is meant] eum inter theologos tuos recensere, non repugno, quum te plurimi faciat.”

<sup>4</sup> It does not appear who this theologian was.

<sup>1</sup> The order of precedence actually followed in the Council of 1852, is: I. Baltimore, II. Oregon, III. St. Louis. IV. New Orleans, V. New York, VI. Cincinnati.



cedere, sedere ac locum habere (nulla habita ratione ad ipsorum dignitates primatiales) auctoritate nostra faciatis" — Coll. Conc. t. XIV, fol. 839—For the rest, I have in mind to leave it to the Council to appoint three Bishops as judges of controversies, who will then make their report to the others on this point. It appears that judges will also have to be appointed to settle questions of complaints with fairness:<sup>2</sup> for the Oblates and the Jesuits have complained to the Holy See against the Archbishop's treatment of them in the Territory of Oregon. The Holy See has [in turn] referred these complaints back to the Council for settlement. Thus in most cases the business [of the Council] will be more readily done. Three or more can also deliberate [and report] upon the erection of new sees and the choice of Bishops for these sees. The Bishop of Charleston [Reynolds], at my request, will propose this method of procedure to us [in Council]. Then, I think, the sessions of the Council will have to continue for two weeks, or at least ten days. He [the Bishop of Charleston] urges very strongly that the Bishops should not participate in evening dinners during recesses of the Council. I approve of this heartily. The Archbishop of New York will make the opening address, the Bishop of Louisville will speak to commemorate the departed, the Bishop of Boston will make the final address. The Bishop of Natchez will be Promotor, assisted by the Very Rev. L. Lehomme [L'homme]. For secretary I would like to have P. N. Lynch, who will come with the Bishop of Charleston. Thomas Foley could be appointed to help him in the work. This will leave you free.

Up to the present time I have not determined where to lodge the priests; but perhaps the faithful may offer them lodging. I will ask you to write the letter in English addressed to the faithful. This duty devolves upon you by right after you have refused to address the Council. There is no need to wait for the opening of the Council, as you know

<sup>2</sup> absque animorum motu.

what you have to say. I will be greatly pleased to enjoy some conferences with you if you can come here right after Easter.

Passion Sunday, which is the birthday of John N. Neumann, has been fixed upon by me, without his thinking of it, for his consecration. He is a holy man, and notably gentle in demeanor. The good man Frenaye finds it hard to bear that a Bohemian should be chosen for such a high office: but he was readily reconciled. Everybody loves this very worthy prelate.

I wrote this the thirteenth before the Kalends of April, MDCCCLII [March 20].

[P. S.] I have asked the Bishop of Natchez to celebrate the Mass *de Requiem*; and I intend to ask the Archbishop of New Orleans to say the Mass for the opening session, and the [Archbishop] of Oregon for the final session. I have no heart to make requests which will be refused.

CXCV

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

There is no decree issued on the Jubilee. It was announced only in the Pope's address that the indulgences of the Jubilee could be gained during this present year under the same conditions as those granted for the year 1851.

I know of no [congregation of] priests who would be available to train clerics: but it would be useless to ask the Sulpitians, as they refuse to take new [work in the] seminaries.

I hardly dare to suggest the names of priests [worthy] to be promoted to the episcopate; I have been so often disappointed that I hesitate to praise any one.

I am slow to give a judgment on the question of your inviting Ives to give lectures, unless you can assure him of good remuneration including traveling expenses. He is struggling

with poverty. As to the venture of editing a paper, it is hardly to be risked after the unfortunate attempts [of the past]. Huntington<sup>1</sup> will have to continue in his present undertaking in order to prevent its failure.

What the dismissed priests<sup>2</sup> [members] of the Congregation of the Most Holy Redeemer have undertaken can hardly be approved, as I think. I believe that they can not take the form of a Congregation of Religious Missionaries without the approval of the Holy See. I have a dread that, led by their own spirit, they may go too far.

I wrote this at Baltimore the VI before the Ides of August, MDCCCLII [August 9].

## CXCVI

### [Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore,  
his brother—Greeting—*

I judge it well to break the deep silence which you have thus far maintained, informing you of the holy death of the Bishop of Natchez,<sup>1</sup> so as not to have you think that, what the news papers report, has been made up to create sensations among the people.<sup>2</sup> He received the information of his serious con-

<sup>1</sup> Huntington, Jedediah Vincent—Graduate in medicine U. P. 1838, later Episcopalian clergyman. Was received into the Church 1849; was editor of the *Metropolitan*, Baltimore, later of the *Leader*, St. Louis. He published a volume of *Poems* before his conversion, N. Y. 1843; wrote also *Alban, the history of a young Puritan*, *The Forest*, a sequel to *Alban*, *Lady Alice*, *Rosemary*. He translated Franchère's Narrative of a Voyage to the Northwest Coast of America, 1811-1814. Huntington died, at Pau, France, Mch. 10, 1862.

<sup>2</sup> The reference is evidently to Father Hecker and his companions.—See note under Letter CCXLII.

<sup>1</sup> Bishop John Joseph Chanche died at Frederick, Md., July 22, 1852, after two weeks' illness.—See Directory 1852, pp. 52-53.

<sup>2</sup> ad populum captandum conficta.

dition, not as a heavy blow, but as the will of God. He received the Sacraments with devotion, and, in his last agony, frequently kissed the cross which he wore on his breast.

He recommended Charles J. White as his successor, adding the name of J. Madison Lancaster. To these the Archbishop of New Orleans has added also the name of William Elder, whom I prefer, as better fitted for the office than the other two. He has solid piety and learning in his favor, though I would wish to await a riper age and longer experience in affairs, particularly as some of his kindred are a little wanting in judgment.<sup>3</sup>

The Bishop of Charleston blames me for allowing the freedom of the fathers [Bishops] to be embarrassed by the boast of the Archbishop of Cincinnati: <sup>4</sup> but I am not conscious of any fault in this case, as I left the entire question to the vote of the prelates. Moreover, I wrote immediately to the Metropolitan, not revealing the name of the writer, and advised him to withdraw the name of his brother of his own accord.<sup>5</sup> I also made known the trouble to the Archbishop of New York, and reported it to the Cardinal Prefect. +

The Very Rev. Francis L'homme thinks that Gilbert Raymond lacks good judgment, or practical ability in affairs: it is likely therefore that he would [too] easily be overburdened with debt.<sup>6</sup> The superior however at Paris [Vincentian?] wishes none of his men to be chosen as bishop. Charles Stonestreet, the Jesuit Provincial, has been named.

I thought it well to report these [problems]. I shall await what your judgment is upon them.

I wrote this on the feast of St. Laurence [Aug. 10] A. D. MDCCCLII.

<sup>3</sup> praesertim propinquis eius nonnullis mente aliquatenus deficientibus.

<sup>4</sup> Quod patrum libertatem opprimi siverim Archiepiscopi jactatione.

<sup>5</sup> Coeterum ad ipsum Metropolitanam statim scripsi, auctoris celato nomine, eique suasi ut fratris nomen sponte subduceretur.

<sup>6</sup> aes alienum facile contracturum.



## CXCVII

## [Original Latin]

*To my very dear brother, the Archbishop of St. Louis the  
Archbishop of Baltimore—Greeting—*

Our friend Frenaye sent the letters enclosed to Baltimore, and thus they came into my hands.

You have learned that our plan did not succeed, as I think: and the Bishop of Chicago is now on his way to return to his see. The hope is however held out to him to pass to another see.<sup>1</sup> The Bishop of Pittsburg thinks that he is confident of your requesting him as Coadjutor: but the Bishop of Chicago declared to the S. Congregation and to me that he would be willing to undertake the government of the District of Columbia together with the southern counties [of Maryland] under the title of Vicar Apostolic, if it were so determined. This indeed does not seem to me quite the right arrangement. It remains for you to decide whether it would be a better plan to ask for his appointment as your Coadjutor. To find a successor [for Chicago] will be another big problem. At the suggestion of the Bishop of Pittsburg the Bishop of Chicago recommended Edward Purcell, to whom he knew that the S. Congregation was unfavorable. My letter also written on the complaint of the Bishop of Charleston was a bar [to the recommendation], more especially because the Bishop of Pittsburg [in his letter] spoke as representing me. Now he [the Bishop of Pittsburg] asks me to tell the S. Congregation that I am not opposed [to Purcell], also to have you write [to Rome] in favor of Edward [Purcell]. He thinks that this [appointment] would put an end to discord, which in the event of another [appointment] will, he believes, end in schism. I wish you to use your own judgment in this case.

As to the diocese of Quincy, the priest Obermeyer is hardly the man for the place, as I see it. Though his moral life is

<sup>1</sup> spem tamen ei datam alio migrandi.



without blame, and he is quite a stranger to the vice of money greed, he is yet a little severe, and too much attached to his own opinion. Your own Vicar General<sup>2</sup> would, in my opinion, be preferable, though I am not unmindful that in your judgment he has no administrative genius.

The Bishop of Chicago was opposed to the choice of George Carrell as Bishop of Covington. David Deparcq,<sup>3</sup> who was the second choice, worn with labors and years, hardly has the qualities to be desired in a Bishop. Louis Senez<sup>4</sup> is mentioned by the Bishop of Chicago for the see of Natchez. If this should be done, there is hardly one left for the Vicariate Apostolic of Florida, for the Superiors of both candidates who have been recommended request that neither one of them be appointed. Perhaps it would be well to give this post [Florida] to Edward Barron. It would be a tribute of honor to his good life, and provide means of support, for he is working in Columbus as a parish priest, and it is probable that he will suffer financial loss.<sup>5</sup>

The Diocese of Wilmington will hardly be established now.

The Archbishop of New York asks that [the erection of the two new sees] Brooklyn and Newark be deferred. I do not agree with him on this point. As to the latter [Newark] the state [New Jersey] should have a Bishop. The real difficulty is the choice of a prelate [for the new diocese]. Bayley,<sup>6</sup> who was second of the names recommended, has the purpose of entering the Congregation of the Most Holy Redeemer, and

<sup>2</sup> Vicar General of St. Louis, V. Rev. Joseph Melcher.

<sup>3</sup> David Deparcq, noted in Catholic Directory of 1853, rector of Holy Mary's, Lebanon, Ky.

<sup>4</sup> Louis Senez priest at St. Patrick's, Newark, N. J.—Directory of 1853.

<sup>5</sup> *rerum suarum detrimentum passurus verosimiliter est.* The reason for this loss is not given.

<sup>6</sup> Evidently James Roosevelt Bayley, later first Bishop of Newark and Archbishop of Baltimore.

he has determined to keep away from the honors.<sup>7</sup> The Bishop of Pittsburg is fearful about the promotion of the priest Lancaster to a vacant see. Perhaps Coskery would be agreeable; and the erection of the see of Portland<sup>8</sup> could wait, or the dignity might be conferred upon John Loughlin, who comes third in the list of names recommended. You should make known your judgment [on the above appointments] to the Sacr. Congregation as soon as possible.

I wrote this on the feast of John Cantius [Oct. 20] A. D. MDCCCLII.

## CXCVIII

## [Original Latin]

*To my very dear brother the Archbishop of St. Louis, the Archbishop of Baltimore—Greeting—*

The books which you requested, I have gathered and sent off without delay. I looked through the works of Spelman in their English form, but found nothing like the anathema of Stern. He speaks, in the Preface of the work "*de non temerandis ecclesiis*,"<sup>1</sup> about the founders of religious houses, who anathematize in strong language in the charters of foundation all who shall [dare to] violate them: "Whoso shall come against these and destroy them, let God meet the same with the sword of anger and wrath and the avenging punishment of everlasting malediction."

The Bishop Furnesius at the request of King John Lackland, is said to have absolved William, Earl of Pembroke,<sup>2</sup> from excommunication while he was still living. This ex-

<sup>7</sup> propositum . . honorem omnino efugiendi.

<sup>8</sup> Portuensis.

<sup>1</sup> This is evidently referred to as the title of a work by Spelman.—See the *Editor's Preface* in the *History and Fate of Sacrilege*, John Hodges, 1888, p. II.

<sup>2</sup> nobilem Pembrocensem.

communication had been incurred for the appropriating of Church lands; and the absolution was granted on condition that the lands be restored, either by the king himself or by his heirs after his death, otherwise: "ut tuis semper peccatis involutus in inferno maneat condemnatus." When the son [of Pembroke] rejected this, the Bishop said to the king: "Maledictionem in Psalmis relatam ei obventuram, et filios eius benedictionis: 'crescite et multiplicamini' non fore participes."<sup>3</sup> It appears to me that Stern followed what is written in Deuteronomy, chapter XXVIII, so as to be able to turn his weapons on the Bible Christians.<sup>4</sup>

Nicholas Steinbacher, S.J. is translating the work on the Primacy into German.<sup>5</sup> It will be published, though the work is hardly adapted for the general run of German readers. I shall send you some copies [when printed]. It is not yet determined where it will be published: but Dunigan wishes to have the sale of the work.

I am sending you this day a document to be signed by Eneas McFaul. I will ask you to make this request [to sign the document] of him, in order to make secure the title to the church of St. Peter in this city. You will see that this [document] is sent back to me, or to The Rev. Mr. Edward McColgan.

The Bishop of Pittsburg did not come here; perhaps it was because he brought with him from Europe priests of the Congregation of the Passion, who would need his guidance on the journey.

There is no news about Chicago. The Archbishop of Cincinnati is said to have written to Rome objecting to the erection

<sup>3</sup> This incident in the Pembroke excommunication will be found in *The History of Sacrilege*, as above, pp. 78-79.

<sup>4</sup> ut in Biblicos tela torqueri possint.

<sup>5</sup> This German translation is advertised in the Catalogue of Dunigan Bros., New York, 1853.

of the [new] see of Covington. This would be quite agreeable to me, for if George Carrell of the Society of Jesus is not to be promoted [to the see of Covington], I hardly believe David Deparcq fitted for the office. Moreover that city [Covington] hardly seems to deserve the honor, for its nearness to Cincinnati lessens its importance. Frankfort, as being the seat of government, seems more worthy.

For a like reason Trenton in *Nova Caesarea* (so Jersey is called in a papal document) should be chosen as an episcopal see, in my judgment, rather than Newark. Another reason is that it [Trenton] is more central to the whole state. But the Archbishop of New York is unwilling to assent to a city outside his own jurisdiction, fearing that the entire state might be made subject to another Metropolitan. Raleigh in North Carolina should be chosen rather than Wilmington for the same reasons: I will say nothing [now] of the see which is some time to be erected [in the city] of the same name in the state of Delaware [Wilmington]. However, it may be that all these points have been settled already by the judgment of supreme authority.

The priests living in that part of New Jersey <sup>6</sup> which is subject to the Bishop of Philadelphia are unwilling to be cut off from that diocese; though generally there is a feeling of opposition to that very excellent prelate.<sup>7</sup>

At last the Bishop of Pittsburg has arrived here bringing the documents which refer to the decrees of the Council. Many of these [decrees and acts] have been recast [emendata]. The Holy See refuses to recognize the Archbishop of Baltimore as Primate, also refuses to abrogate certain days of fast which are observed in some dioceses. Then also it counsels the observance everywhere of the feast of the Circumcision and the Immaculate Conception as feasts of precept. It grants

<sup>6</sup> *Novae Caesareae*.

<sup>7</sup> *quamvis plerique fere aversantur optimum praesulem.*

permission *ad quinquennium* to use the same form in baptizing adults as is used for the baptism of infants, urging that in the mean time we introduce the form as prescribed in the Ritual. The Catechisms it sends back with corrections suggested by certain theologians, but withholds approbation. The Bishop of Buffalo wishes to give it for publication to a relative of his who is in need. This seems fair to me. Five of the decrees are cut out; they refer to the above-named subjects.

The S. Congregation desires you to send as early as possible three names of priests, as is usual, for the choice of candidates to the see of Chicago.

I think the [present] Bishop of Chicago<sup>8</sup> should be transferred to the see of Natchez, or to Natchitoches. But by no means to be made Coadjutor. He lacks good judgment.

I wrote this XVIII November, MDCCCLII.

## CXCIX

### [Original Latin]

*To my very dear brother the Archbishop of St. Louis The  
Archbishop of Baltimore—Greeting—*

Since I wrote you last I have gone carefully through the Councils of Great Britain gathered by Wilkins from the sources mainly of Spelman, and I have found no trace of a formula of excommunication<sup>1</sup> like that given by Stern. But in the Index of Spelman, under the heading Excommunication are found two forms, one of which, the longer of the two, is very like that quoted by Stern. This however, I think, was never used in the Church; but rather made up for a joke;<sup>2</sup> or,

<sup>8</sup> James Van de Velde. He was transferred to Natchez, July 29, 1853.

<sup>1</sup> For this form of "excommunication."—See Letter CXCVIII, above.

<sup>2</sup> *Ludendi causa confictam, vel saltem pluribus additamentis conspurcatam.*



at any rate, spoiled by [ludicrous] added phrases. Spelman indeed makes this note [on the text]: "Hae excommunicationum formulae sequuntur *emendationes legum*, quas Gulielmus conquestor edidit in libro vocato *Textus Roffenssi* Ms."

It is known that he [Spelman] first brought out the address of the Abbot Dinooth <sup>3</sup> in which he opposes Augustine, an address which students now, following the judgment of Lingard, are rejecting as spurious. It would be no great wonder, therefore, if it were shown that he <sup>4</sup> is the originator of this counterfeit, or that he sought to give the appearance of authority to something [a form of excommunication, or a parody on its form] which he found written down by someone with little thought or prudence. As this form is, in its language and meaning entirely alien to the moderation of expression which we find in the forms everywhere in general use, we may in all fairness presume that it is not genuine. We may reject it chiefly because there is nothing like it to be found in the Acts of Councils given by Wilkins, who follows Spelman. Neither one of these has given this form, though both have printed the ritual of anathema.

The delay in finding this spurious form is due to the fact that I was searching through the text of English works <sup>5</sup> [on the Councils of Great Britain], not knowing that the Glossary had been cited. Another form more probably genuine reads: "Auctoritate Dei Omnipotentis, et Filii et Spiritus Sancti, et Beatae Dei Genetricis Mariae omniumque sanctorum et sanctorum canonum, Excommunicamus, anathematizamus, et a liminibus sanctae Matris Ecclesiae sequestramus illos malefactores—N—consentaneos quoque vel participes; et nisi resipuerint, et ad satisfactionem venerint, sic extinguatur lucerna eorum ante viventem in saecula saeculorum. Fiat, fiat, Amen."

<sup>3</sup> See St. Bede's account of Dinooth, the Abbot of Bangor in Carnavonshire—*Hist. Eccl.*, bk. II, ch. 2; see also Lingard's *Antiquities of the Anglo-Saxon Church*, chap. 2.

<sup>4</sup> he refers to the author of the "Textus Roffensis."

<sup>5</sup> in volumine operum Anglicorum.

It is to be noted that the forms above mentioned are found in manuscript after the reform of the laws.<sup>6</sup> They are the work perhaps of an unknown writer, and do not belong to the [text of the acts of] councils. There is nothing very extraordinary if, in the course of time, these have been made the subject of jests.

In reference to the choice of candidates [the names of priests to be forwarded to Rome] for the see of Chicago I have nothing in writing; but the Bishop of Pittsburg<sup>7</sup> and the Bishop of Chicago<sup>8</sup> both have told me that this is the wish of the S. Congregation. I surely know not whose names to propose.<sup>9</sup> If the Bishop of Chicago is transferred to Nathez, which appears to me much to be desired,<sup>10</sup> then William Elder, John Loughlin, Patrick Reilly of Wilmington might be proposed. I consider the last named to be the best fitted for the office, as he has had experience in administration and in teaching, and he has strength of character. I fear, however, that he will never get away from the burden of debt which he has assumed, or that he will not be able to transfer the College<sup>11</sup> to other hands. I hardly believe that the name of Edward Purcell should be presented.

This day I received faculties which have, I think, been sent also to the other Bishops. They refer to the dispensation *in radice* [in the contract of matrimony], when an impediment diriment is discovered after the marriage contract has been made: or [also] the impediment of spiritual relationship, or affinity of the first degree *ex copula illicita, vel primi cum*

<sup>6</sup> The "reform of the Laws" refers apparently to changes in Canon and Civil Statutes during the reigns of Edward VI and Elizabeth.—See Hallam's Constitutional History of England, chapters II and III.

<sup>7</sup> Michael O'Connor.

<sup>8</sup> Van de Veld who requested to resign the see of Chicago.

<sup>9</sup> plane nescio.

<sup>10</sup> quod optimum mihi videtur.

<sup>11</sup> St. Mary's Wilmington.

secundo vel secundo tantum, [These faculties are] granted for two years with the obligation of reporting to the S. Congregation the number of dispensations granted. The time is to be reckoned from the first day of January [1853]. The faculty is granted also for the same time [two years] of permitting by dispensation the marriage of a Catholic with a non-Catholic, with the usual conditions of the contract to be observed, and the same obligation [of informing the Congregation of the number of cases dispensed]. Also [the faculty] of dispensing in the degrees of relationship whether by birth or marriage [only] and in cases of mixed marriages already contracted; likewise [in the impediment of] *disparitatis cultus*.

[The faculty is granted] to dispense ten cases only where the parties are Catholic in the first degree of affinity *ex copula licita*: sixty cases in the second [degree] of consanguinity and affinity *mixti cum primo* (?).<sup>12</sup> One hundred cases of consanguinity and affinity in the first degree; and thirty cases in the first degree of affinity *ex copula illicita*, even though the facts are publicly known. These are the faculties as they came to me.

I wrote this December xiv, MDCCCLII.

[P. S.] Give me your judgment on my style in writing English.<sup>13</sup>

CC

[Original Latin]

*To the Archbishop of St. Louis*

*The Archbishop of Baltimore—Greeting—*

I trust that you have received, or will receive soon the letter which I wrote you after I discovered in the Glossary of Spelman the form [of Excommunication], which appears to me to

<sup>12</sup> not quite clear, has been changed, probably from *iuncti cum primo*.

<sup>13</sup> *Utere tuo iudicio de his quae Anglice scribo.*

have been made up in jest by some unknown writer. I have now, by order of his Eminence the [Cardinal] Prefect [of Propaganda], to communicate to you and to the other Archbishops the following.

{ As the text is an official communication from  
the Holy See, I have judged it better to leave  
it in the original form. }

“*Relatum est in plenaria synodo pertractatum fuisse de ratione aliqua ineunda ut ad onera sui muneris sustinenda Episcopi iuvare possint subsidiis ex propriis diocesibus. Aequum profecto id videtur: cum tamen multiplex proponi methodus valeat, Antistitum sententia erit exquirenda. Per Metropolitanos vero facile Amplitudo Tua praestare id poterit. Supervacaneum tamen haud erit innuere praesules Canadenses superiore anno ea de re pertractasse, cum proposuerint, ut vel liceret accipere tertiam partem proventuum unius paroeciae, aut duarum paroeciarum in dioecesi, vel quartam aut quintam partem, si inter tres aut quatuor paroecias divideretur onus: vel decimam partem reddituum, si inter plures, aut [inter] fere omnes ratione circumstantiarum. S. C. propositionem ultimo loco exhibitam censuit potius esse amplectendam, atque ad eum scopum, SS. Dno. Nro. probante, in favorem Canadensium Antistitum fuit latum decretum.*”

I would like to have your judgment <sup>1</sup> on this after you get the views of your suffragans. As for myself, I can not recall this question, which the Bishop of Pittsburg tells me was brought up [in the Council, May, 1852]. He also [the Bishop of Pittsburg] reminded me, after the Council, that the decree had been omitted which refers to the ritual for the burial of the faithful outside a consecrated cemetery. This point had been brought up by yourself, and was generally approved as the Bishop of Charleston recalls. At their request,<sup>2</sup> I have made an addition of some words to the decree on the Ritual, as I

<sup>1</sup> Tuam post vota suffraganeorum excepta sententiam velim scire.

<sup>2</sup> Iis rogantibus.



could not introduce a new decree. I trust that there is nothing wrong in this.

I doubt whether the Sacred Congregation has forwarded the faculties to all the Bishops. They are surely granted to all. If no copy of them has reached you, you should inform your suffragans of them from the summary which I forwarded to you.

The faculty to ordain on the title of *mission* is restricted to five years; and in his letter the Cardinal says: "eoque deficiente suspensus eo ipso ordinatus intelligitur." The Bishop of Pittsburg gives this meaning to these words: That a priest who gives up this title of support by leaving the diocese to which he had bound himself, even though he leave with the consent of the Bishop, remains by that very fact suspended until he has taken the oath to serve the missions in another diocese.

I understand, from a letter written by the Cardinal on the eighth day of November, that the more intimate information, which I sent in the way of advice, [referring to the Council], has been received. But the Acts [of the Council] arranged by the Secretary were taken [to Rome] by the Bishop of Richmond, who arrived there about the middle of the month. The whole business [the revision and approval of the Acts] will, I think, soon be finished.

I have yielded to the request of the Bishop of Buffalo, who has taken great care in preparing the Catechism, and granted to Kennedy, his [the Bishop's] relative, the privilege of its publication for three years. It seems, in fact to belong to him [Kennedy], as it uses almost the same words that are found in one [a Catechism] lately published by him. It will be no injustice to anyone else, and it will be a gain to the printer.<sup>3</sup>

I pray that you may have the joy of the coming feast [Christmas].

I wrote this the fourth Sunday of Advent, A. D. MDCCCLII.

<sup>3</sup> cum illius impressoris utilitate.



CCI

[Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore,  
his brother—Greeting—*

I was thinking that I had said that the faculties granted for two years may be communicated with prudence and discretion to priests in good standing; that is, the faculties referring to Matrimony, mixed marriages, even in *disparitate cultus* and impediments of consanguinity and affinity arising in marriages already contracted. The other faculties contained in the other three folios may not be subdelegated, but are to be exercised by the Bishop himself or his Vicar General.

I have sent a complete copy [of the faculties] to the Bishop of Pittsburg, which I directed to be forwarded to you after it has passed through the hands of the Bishops of Wheeling<sup>1</sup> and Cincinnati. The S. Congregation requires the oath,<sup>2</sup> independently of the advice of the Bishop of Pittsburg, on the ground of the Canon Law, which requires a title [for ordination]. It [the Congregation] decides that it is an error to have Bishops ordain without any title, and therefore, in its judgment the title of *mission*<sup>3</sup> is to be approved; under this condition, however, that the [cleric] ordained binds himself by oath to serve the missions always; by very fact of this [oath] he has a right to support. Losing this right when he goes away from the diocese for which he was ordained, he by that very fact [of leaving the diocese] incurs suspension of his faculties. These measures seem a little severe to us, but they are well adapted to check the wandering of clerics at their own will and choice.

The Bishop of Pittsburg brought up the problem about the

<sup>1</sup> Velingensis.

<sup>2</sup> *oath*.—Likely the solemn promise to serve the missions.

<sup>3</sup> See *Acts* of the Council of Baltimore 1852, pp. 58 and 63 for the title of support in the conferring of sacred orders.

[temporal] support of the Bishops; but no harm will come of this, as he sought rather a declaration of the law than a decision on established custom.<sup>4</sup>

The Archbishops will be able to take counsel together in provincial councils, and Bishops in diocesan [synods]; but as to trustees, I think we can place no confidence in them.

The name of the priest Elder is William; George has been dead for some years. The Bishop of Pittsburg thinks that you ought to present the names; as the Bishop of Chicago by the very fact of resigning the see is hardly the one to make provision for its future government. As William Elder and Josue Young are already recommended for other sees, it would not be the proper thing to name them. Antony O'Regan is one worthy of recommendation. Lawrence Cosgrave of the order of St. Francis, who is rector in Wilmington, is a pious and prudent man, and has learning and eloquence fitting [the office of a Bishop]. Patrick Reilly, president of [St. Mary's] College, Wilmington, appears also to me to be worthy. Cosgrave last year went back to the old country at the call of his superior, but I find his name in the list [of priests] recently published.

I have learned by a letter of the Bishop of Richmond dated November 28<sup>th</sup> [1852] and another of the Cardinal Prefect dated December 6<sup>th</sup>, that the S. Congregation wishes to have more detailed information on the reasons which move us to ask for the erection of new sees, and the merits of the men named [to govern sees]. You, therefore, do not be slow to state over again your reasons for the erection of the see of Quincy, and the fitness of the candidates named.

The man from Chicago<sup>5</sup> has unsettled everything, stating that the Archbishops arranged things just as they chose: that

<sup>4</sup> This seems to be the sense: the words are: "*quum juris potius quaesierit declarationem quam legem sancendam.*"

<sup>5</sup> Probably Van de Velde, who resigned the see of Chicago, and was transferred to Natchez in 1853.

they determined upon the erection of this new diocese [Quincy] without consulting him, and recommended priests [to head the new see] without his knowledge. He moreover proposes Alton as better deserving [the honor of an episcopal city]; and he also expresses the wish to have a Vicar Apostolic appointed [for the district], with no city determined [as the seat of episcopal government], leaving it to the Vicar's judgment and experience to choose his own cathedral city.<sup>6</sup>

We ought, I think, not too readily depart from what has been done [in the Council] and approved. It is my judgment that the Bishop of Chicago should be transferred to a new [another] see, preferably to Natchez. But, if the Holy See does not approve this, then Joseph Melcher appears to me the most worthy of those recommended [for Natchez]. I wish that you would write to the Cardinal [Prefect of Propaganda] on this subject, and report the number of little sees,<sup>7</sup> churches also, and everything that is to the point; so as to have this problem [of the Council of 1852] finally settled.

I marvel at the fact that a Bishop has not yet been appointed to the widowed diocese of Natchez. I believe that this [delay] is due to the varying opinions of the Bishops upon the worthiness of the candidates named. William Elder appears to me the first choice, unless the Bishop of Chicago wishes to be transferred there, if so, then that [choice] would be preferred.

It will be opportune for you to declare what provision ought to be made for the see of Covington, as the S. Congregation is hesitating. The Bishop of New Orleans wishes to have Augustine Martin, who was the second choice, to be placed at the head of [the proposed new see of] Natchitoches. It is hardly right to burden Raymond<sup>8</sup> with this office; and

<sup>6</sup> *nulli civitati alligatum, ut, post rerum periculum, sedem sibi eligeret.*

<sup>7</sup> *sedelium.*

<sup>8</sup> *Vix expedit Raymondum hoc munere augere* probably Gilbert Raymond, head of St. Charles' College, later Elicott city is meant.

Louis Senez, whom the Bishop of Chicago proposes to the S. Congregation is a stranger both to the Metropolitan and to the clergy.

The Bishop of Pittsburg is so eager to have a Bishop at Erie <sup>9</sup> that he requests to be himself transferred there, which seems to be not at all the proper thing to do. I would be quite willing to see a diocese established there, if I knew of a candidate [a shepherd] well fitted [to take care of the flock]. There is another difficulty, I foresee, that of getting a charter from the [state] government, and the occasion which it would afford [to the civil power] to retrench on what has been granted by law to Philadelphia and Pittsburg. This seems to me a very weighty reason for putting off the erection of this new see, though I wish to put no obstacle in the way [of its erection].

If the Holy See decides to erect Burlington [Vermont] into a diocese, L. De Goesbriand will make a very excellent Bishop. Henry B. Coskery could preside over [the see of] Portland, John Loughlin over Brooklyn; <sup>10</sup> over Newark, or preferably Trenton (because it is in the center) [of the State], James R. Bayley could preside; and William Harnett, if we may judge from his life and work, would rule with honor over Wilmington: but I would prefer if he had a wider experience. Inconvenience may arise from the name of this see, when in future years another see may have to be erected in the State of Delaware.

Frederic Baraga,<sup>11</sup> a priest well known for his missions and labors, will be, I think, acceptable to all if he is chosen Vicar Apostolic. The other, to whom the second Vicariate Apostolic is to be committed, I do not now recall.

<sup>9</sup> See Letter CCV below.

<sup>10</sup> Broclinae.

<sup>11</sup> Frederick Baraga, Vicar General of Detroit, and in charge of the Indian mission at Keweenaw Bay, Michigan.



Rome fears that we may be increasing the number of Bishops too much. It does not so appear to me. It will be a very good point if you write [to Rome] referring to each one individually, that it may be clear to those by whose supreme authority we are governed what your judgment is on every subject.

The Bishop of Eucarpia [Barron] who is now in Jacksonville in the state of Florida, extends to you his regards, and asks for you many blessings for future years.

I wrote this at Baltimore the fourteenth before the Kalends of February [January 18], A. D. MDCCCLIII.

P. S.—There was a young girl here named Kelly, the sister of a physician who lives near Maynooth. She lived in the home of Doctor Stuart of this city teaching his daughters for about a year. But as she did not know French she had to give up her employment. Later she went to Cincinnati. I see by a paper from St. Louis that a woman teacher of letters<sup>12</sup> is wanted in a town of Illinois. I do not know whether this would suit her; but she is herself of a good family, gentle by nature and training, and, in a respectable home her service would be very useful in teaching girls.

## CCII

### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

I have sent your letter without delay adding to it my own approval. I am not opposed to the plan of appointing a Co-adjutor for you: and Oliver Jenkins seems to me quite worthy of the office. It is known however that he lived in the world for some years unmindful of the duties of religion. He is not too well qualified in the gifts of mind and expression;<sup>1</sup>

<sup>12</sup> magistram litterarum.

<sup>1</sup> Ingenio et sermone parum valet.



but is a man of solid virtues. If you so wish, I would not object to [the appointment of either William Elder or James R. Bayley. But [in that case] you will have to write to Rome, and also communicate your design to the Metropolitans and to their associates.

The Bishop of Pittsburg thinks that we ought to petition Rome to make some provision for sectarian ministers, who are coming to us, he believes, in great numbers influenced by the example of Ives. If they were admitted to minor orders, it might be permitted them, under the title of Catechists, to preach, without wearing a stole. They could be helpful to priests who are not gifted in the power of instructing, and in this way have a means of temporal support. This might be arranged with the agreement of Apostolic authority so as not to break up their [present domestic] relations with their wives.

As to Ives, after advising together, we have fixed upon this plan: that, after giving him minor orders, some place of honor is to be assigned to him in the choir near the Bishop; then in virtue of the same authority [the Holy See] he could be given the office of Vicar General in the state of North Carolina [by papal indult], even though the [canon] law forbids the conferring of this office upon a married cleric. As he enjoyed the title of Bishop for twenty-one years in his own sect, and he is a man of blameless life, this plan would, we think, attract numbers to the faith. It is moreover evident that he could be of assistance attending to the Bishop in the ceremonies of conferring orders and giving [the sacrament of] Confirmation, and, in the government of the diocese, offering the counsels of a pious and learned priest.

We are not unmindful of the disadvantages and the dangers of such action; but, as the Catholic Bishops under the guidance of Augustine labored so much to reconcile the Donatists to the unity of the Church, we believe that we may take the risk. We have given a statement of this our plan to the Bishop of Louisville in order to have him communicate the

same to the S. Congregation. You also, therefore, ought to declare what your mind is on the subject.

The Bishop of Louisville writes me that he is thinking, with the consent of the Cardinal of Mechlin,<sup>2</sup> of founding a College in Belgium for the aid of our missions. He has assured assistance for the maintainance [of the school], and the promise of students to be found there. As to a head [for the College] he is not so secure: he would like to have as rector an American or a Belgian who has had long experience on these missions. This plan does not much appeal to me, with our own colleges [seminaries] now established here we do not have to solicit the aid of strangers who are foreign to us in language and in customs of life. If you think otherwise, you may write to him. He was on his way to Rome, whence he will return again to Mechlin at the beginning of March.

Writing to a Cardinal it is the custom to begin [the line] at the middle of the page, not from the edge. *Emminentissime et Reverendissime Pater* [is the form of address, and at the end the family name with no cross mark, the day is also [to be] affixed on which the letter was written.

I wrote this the day before the Kalends of February [Jan. 29], A. D. MDCCCLIII.

CCIII

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

I see nothing to be feared in the privileges granted to Abbots so long as no territorial limits are assigned to them, and rank and jurisdiction only over their own subjects.<sup>1</sup>

I wrote formerly [to Rome?] about moderating the decree

<sup>2</sup> This evidently is the beginning of the American College, Louvain.

<sup>1</sup> gradus tantum et potestas inter suos.

by giving the faculty to absolve to the Metropolitans, but the letter written in the name of the Council has been more effective.<sup>2</sup>

As to the question of a Coadjutor [for St. Louis?], I think the subject may rest until the new sees are provided for; or, at any rate, until the Bishop of Chicago is transferred to another see. For the rest, I will put nothing in the way of it, provided a good man is chosen. Augustine Verot of the Sulpicians has the gifts of mind, knowledge and virtue [to make him desirable], he also knows English well enough. He would be my first choice, though I would prefer to see the appointment of an American, if he had the necessary qualifications. James R. Bayley appears to me quite worthy; so also William H. Elder: but I would hardly approve the choice of Oliver Jenkins. He is indeed a very devout man, and most careful in the observance of the rules of his institute [Sulpician], but he is lacking in power of mind and expression.

The Bishop of Richmond wrote me from Paris, on his way back from Rome, on the twenty-eighth day of January. But he said not a word about the Council [the approval or revision of its *Acts*], excepting the point of his own case [a controversy] with the priest O'Brien,<sup>3</sup> which he says has been referred to me for settlement, so that the decisions of the Council may be carried out.

Ives, he says, will need our aid for means to sustain life. He has no resources of his own.

Since the seventh day of December I have had no word from Rome. All here [the Bishops of the province] are

<sup>2</sup> The reference here appears to be to some request for an extension of faculties to the Archbishops. It is not clear from the printed *Acts* of the Council just what this request was. The text here runs: *Scripseram de decreto moderando, data metropolitae absolvendi facultate, sed epistola nomine concilii scripta maiorem habuit vim.*

<sup>3</sup> For this fact of the O'Brien controversy see *Acts of the Council of 1852*, p. 34.

puzzled over the long delay of our interests [the acts of the Council]. I suspect that the delay is due to the absence of a clear exposition of the reasons [for new legislation and requests made of the Holy See], also to conflicting advice given by some certain ones.

I wrote this at Baltimore the seventh before the Kalends of March [February 23] MDCCCLIII.

P. S. — I am now preparing the Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus. You have thus far failed to point out to me what needs correction in what I have published.

#### CCIV

#### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

I wish you would inquire as soon as you can about Edward O'Connor who has left his wife and five children in this city, and is living in St. Louis, employed in a nail factory known as the "Wrought nail factory,"<sup>1</sup> where his uncle, Patrick O'Connor is also engaged. The woman is in want.<sup>2</sup> The priest Fitnam promised me to make inquiry: but I have had no report up to the present time, therefore the need of turning to you.

The Bishop of Louisville<sup>3</sup> wrote from Florence [Italy] March sixth saying that the Sacred Congregation would not finish our affairs [the Acts of the Council of May, 1852], until after Easter. He believes that the Bishop of Chicago will be transferred to the city of Natchez. In his place [the place of Van de Veld] will be sent one, he thinks, who knows

<sup>1</sup> officina clavorum dicta, "*Wrought nail factory*"—Thus translated in the text.

<sup>2</sup> egestate patitur.

<sup>3</sup> Martin John Spalding.

the German language, of the number of those whose names have been sent as candidates.<sup>4</sup>

Mariano Maller wrote me from Philadelphia yesterday telling me that he is going to Brazil to act as superior of the Sisters of Charity there.<sup>5</sup>

Francis Cooper<sup>6</sup> died in Philadelphia the thirty-first day of March.

I wrote this at Baltimore the fifth day of April, 1853.

CCV

[Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore,  
his brother—Greeting—*

I am sending you documents from Rome,<sup>1</sup> from which you will understand that the case of the Bishop of Chicago will be up for another consideration. They whom you recommended had, it appears, no weight.<sup>2</sup> You learn from another source with sorrow that our friend O'Connor has been transferred to the see of Erie; and that John Young<sup>3</sup> has been chosen in his place [for Pittsburg]. The explanation of this is that he [O'Connor] urged the erection of the new see [Erie] and declared himself ready to go there. I am hoping that he who is chosen for Pittsburg will not consent to be the successor of so great a prelate. The arrangement is hardly fitting, nor will it work out well for religion. The [new] see of Wilmington

<sup>4</sup> Antony O'Regan was finally chosen, consecrated July 25, 1854.

<sup>5</sup> *puellarum charitatis ibi degentium superior.*

<sup>6</sup> Francis Cooper was one of the respected and honored old members of St. John's.—See Letter of Frenaye, LIII.

<sup>1</sup> *Documenta Pontificia.*

<sup>2</sup> *Nulla enim videtur habita ratio eorum quos iam commendasti.*

<sup>3</sup> Young, it appears, did not actually take possession of the see of Pittsburg.—See below, Letter CCVII, where Edward McMahon is appointed Administrator.



is not granted.<sup>4</sup> The Vicariate of Florida is put off. The Pope wishes the American Bishops to make provision for Ives. The Archbishop of New York has promised to make such provision; but he [Archbishop Hughes] has not yet answered my letter addressed to him on this subject three weeks ago.

I wrote this hastily the tenth day of September, 1853.

CCVI

[Original Latin]

*To the Archbishop of St. Louis, the Archbishop of Baltimore—  
Greeting—*

I am not pleased with the recommendation of the priest Quin, who is, I believe, as little known to you as he is to me, that is, only on the recommendation of his own superior,<sup>1</sup> who, moreover, thinks that he lacks practical judgment for government.<sup>2</sup> I believe that Antony O'Regan is the best choice: There is nothing against him but a weak voice.<sup>3</sup> I fear however that the S. Congregation will go slow [in the appointment of O'Regan] by reason of the complaints made against the Irish.<sup>4</sup> It is not the proper thing to make three grades of worthiness [for each candidate]; but rather to give the qualities of each one.<sup>5</sup>

According to the decree of Urban VIII, which is quoted by Benedict XIV, book XIII *De Synodis*, c. XVI, it is evident that the church [Episcopal See] from which a Bishop has been transferred by his own consent, is counted as being vacant

<sup>4</sup> This apparently refers to Wilmington, North Carolina.—See Letter CCI above.

<sup>1</sup> ex sui praesulis commendatione

<sup>2</sup> censet haud maturum regimini.

<sup>3</sup> vocis debilitatem.

<sup>4</sup> Vereor autem ne S. Cong. hereat ob querelas de Hibernis factas.

<sup>5</sup> singulorum dotes exponere.

[having no Bishop] from the time of the Bishop's absolution from the obligations of the office: and after the Bishop thus transferred has received notice of the same he should immediately cease all exercise of ordinary jurisdiction [in the diocese]. The jurisdiction passes then to the Chapter. Where there is no Chapter [as here in the U. S.], it appears to me that the jurisdiction goes to the Metropolitan. [I infer this] from the Council of Trent, Sess. XXIV, c. XVI, *de Ref.*, which gives [to the Metropolitan] the power of naming a Vicar Capitular in default of the Chapter.

But I am at a loss to know why you did not prevail upon Joseph Melcher to accept the burden, or at least to undertake the administration [of Chicago apparently] until the Holy See gives further orders. My mind is that he ought to be made to accept<sup>6</sup> the see of Quincy. I wish however to know what you think of it.

I think it opportune for you to write to the S. Congregation about the transfer of our friend.<sup>7</sup> This was done without any advice of the Bishops [of this country]; and, as I suspect to please the King of Bavaria,<sup>8</sup> who asked the favor of the Holy Father in order to secure the Benedictines against the Bishop who opposed their making liquors out of grain!

The Archbishop of New York has a plan to provide for Ives. He thinks that twelve hundred dollars yearly should be contributed by the Metropolitans with the aid of their suffragan Bishops. If you send two hundred dollars from your province we will hold you as having done your part. But I think that the suffragans all should give their share, especially if they win the interest of lay people. A few can be found in

<sup>6</sup> *Eo sum animo ut eum cogendum censeam ad episcopatum Quinciensem amplectendum.*

<sup>7</sup> Apparently Bishop O'Connor of Pittsburg.

<sup>8</sup> *ut suspicor, ad ratificandum regi Bavariorum, qui gratiam SS. Patris poposcit ut monachi Benedictini ab episcopo tuti forent, repugnabat enim illis aquam vitae ex agrorum segetibus conficientibus.*

every diocese who are able easily to give five dollars a year for this purpose. Basil R. Spalding is the treasurer of the society which is called the "*Relief*".<sup>9</sup>

I think you have been informed of the death of Mary Anna Eustace, who departed piously in Dublin the thirty-first day of July.

I wrote this at Baltimore the XVII day of October, A. D. MDCCCLIII.

## CCVII

### [Original Latin]

*To the Archbishop of St. Louis, the Archbishop of Baltimore—  
Greeting—*

I have directed that the books which you request be sent you at once.

As you believe it not advisable to urge Joseph Melcher too much [for the see of Chicago or Quincy], my mind turns to Leonard Ambrose Obermeyer, as a name to be recommended, against whom there is no objection but his unbending rigor in habits of thought and action, and unyielding firmness in holding to his own judgment. But I fear that he would reject an honor that had been first offered to another. You may now ask for a Coadjutor if you know one fitted for the office.

The Bishop of Pittsburg<sup>1</sup> has appointed, following my counsel, [the Rev.] Edward McMahon as Administrator [of Pittsburg]; and has gone to his own see [Erie].

Report, which does not lie,<sup>2</sup> has it that [priests or people of] Pittsburg<sup>3</sup> requested Josue Young to leave the see vacant, in

<sup>9</sup> societatis quae "*Relief*" vocatur.

<sup>1</sup> O'Connor, who was transferred, in accordance with his own wish, to Erie, July 29, 1853, and returned to Pittsburg, February 20, 1854.

<sup>2</sup> Fama haud mendax.

<sup>3</sup> Pittsburgenses orasse.

order to permit the transferred Bishop [O'Connor] to occupy it again: but he [Young] did not agree to this.<sup>4</sup>

I wrote this the Thirteenth before the Kalends of November [October 20], A. D. MDCCCLIII.

P. S. Charles Montgomery formerly named for the see of Monterey,<sup>5</sup> who refused the burden on the plea of poor health, is said now to be in good health.<sup>6</sup> He appears to me to be a man worthy of the see of Quincy. You may recommend both names,<sup>7</sup> if you think it advisable. This long deferred question ought to be settled.

## CCVIII

### [Original Latin]

*To the Archbishop of St. Louis, the Archbishop of Baltimore—  
Greeting—*

Though I have written twice within a few days, I am moved by the appeals<sup>1</sup> of the wife of Edward O'Connor to ask you to admonish him that she with her little ones is in extreme want.<sup>2</sup> It is a shame that a Catholic man should so far disregard duty.<sup>3</sup> You remember that some months ago he sent money,<sup>4</sup> which I believe you, out of too much tenderness,<sup>5</sup> loaned him, which will, I fear, never be paid back.

<sup>3</sup> sed alienus epse erat.

<sup>4</sup> Montisregiensis.

<sup>5</sup> dicitur viribus auctus.

<sup>6</sup> Utrumque poteris commendare.—Both evidently refers to Obermeyer and Montgomery.

<sup>1</sup> See Letter CCIV for instance of this same kind care and regard for members of the flock.

<sup>2</sup> eam cum parvulis egestate extrema laborare.

<sup>3</sup> pudet hominem Catholicum adeo delinquere.

<sup>4</sup> ante aliquot menses nummos misisse.

<sup>5</sup> nimia benignitate ei dedisti.

The Archbishop of Cincinnati thinks that none of the names presented for the see of Chicago is fitted to govern that diocese. Therefore he will not send letters to Rome [recommending candidates]. To me O'Regan seems to be worthy.

John Hopkins, a priest formerly of the diocese of Tuam, advanced in years,<sup>6</sup> has come here, and he has letters from Bishop Feeny<sup>7</sup> stating that he is a man of blameless life. +

The Bishop of Erie [O'Connor] is living in a hotel,<sup>8</sup> as he has been unable to rent a suitable house. I have counseled him to await the orders of the Holy See before making any great expenditures in the new see. The Nuncio<sup>9</sup> has written to Rome to suggest better plans. He [the Bishop of Erie] has in mind a visit to the West next month, unless a letter [from Rome] should recall him [to Pittsburg].<sup>10</sup>

I wrote this at Baltimore the seventh day before the Kalends of November [October 25], A. D. MDCCCLIII.

<sup>6</sup> *etate gravis*.

<sup>7</sup> Bishop of Killala: The Archbishop of Tuam in 1853 was John McHale.

<sup>8</sup> *in diversorio commoratur, aedes enim commodas nequivit conducere*.

<sup>9</sup> The "Nuntius" probably is Bedini, who came to the United States June 30, 1853, and left, probably, in March, 1854.—See below, Letter CCXI—the text reads: *Nuntius Romam scripsit ut saniora consilia suggereret*.

<sup>10</sup> Bishop O'Connor was transferred to Erie July 29, 1853. J. M. Young was consecrated Bishop of Erie, April 23, 1854, after O'Connor's return to Pittsburg.



## CCIX

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

While wishing you happiness for many years, I think it well to ask you also to help me in the revision of the work on the Primacy,<sup>1</sup> preparing it for a new edition; for the stock is all sold,<sup>2</sup> and it will have to be printed again. As the printer is getting ready his part of the work, I wish you would tell me without delay what in your judgment ought to be cut out, added, changed.<sup>3</sup> He [the printer] is thinking of using a solid form of type,<sup>4</sup> so that it will not be easy hereafter to make a change [in the printed text].

Thomas Meredith has left me by will five hundred dollars; and half of a large estate he distributed among the Orphan Asylums: The other half he left to his widow. You have heard that Michael Magrath of Philadelphia recently died leaving thirty-three thousand to works of charity.

The Bishop of Erie is making a spiritual retreat in this city with the Redemptorist Fathers.

Thaddeus Amat went to Rome at the beginning of this month in order to be consecrated.<sup>5</sup>

The Archbishop of New York [Hughes] is to go to Havana within a few days for his health. He has done nothing, so far as I know, about a Coadjutor: though at the time of the Council [May, 1852] he made it clear that he wanted Michael

<sup>1</sup> For this edition and previous editions of THE PRIMACY, see note under Letter CLVII.

<sup>2</sup> *divenditis quippe exemplaribus oportebit illud prelo subiicere.*

<sup>3</sup> *velim insinues quae resecauda, adiicienda, corrigenda.*

<sup>4</sup> *stereotyped plates.*

<sup>5</sup> Amat was consecrated March 12, 1854 to succeed Joseph S. Alemany, Bishop of Monterey when the latter was transferred to San Francisco.

O'Connor to be his successor. He has reported nothing to me in reference to the candidates recommended for the see of Portland, that is, John J. Conroy, Francis Bacon and F. P. McFarland, not one of whom is well known to me.

I am sorry to see that you have changed your choice of candidates. Antony O'Regan has qualities for a Bishop. He should have retained the place of first choice. The Bishop of Erie is very enthusiastic in his praises of Thomas [Tobias] Mullen, who lives in the village of Johnstown in the state of Pennsylvania. He speaks of him as a man of many rare gifts. I am mentioning him here that he may be considered in the future [for an episcopal see].

I wrote this at Baltimore the third day before the Kalends of January MDCCCLIV [December 30, 1853].

CCX

[Original Latin]

*To my very dear brother the Archbishop of St. Louis the Archbishop of Baltimore—Greeting—*

Resting after a journey I inform you without delay that nothing has been done by the Sacred Congregation in reference to a Coadjutor. Some of the American Bishops were opposed to it, it is reported, because they thought you too young and too strong<sup>1</sup> [to need an Auxiliary].

His Holiness wishes to open a college in Rome for American students. This will, however, depend upon us for financial support.<sup>2</sup> The Archbishop of New York is opposed to the plan. The Bishop of Pittsburg favors it, as I do. The other [Bishops of the East] hardly declare where they stand.<sup>3</sup>

I will ask you to give, in my name, twenty dollars to that

<sup>1</sup> qui te putant iuniorem et robustiorem.

<sup>2</sup> quod tamen subsidiis nostris indigebit.

<sup>3</sup> caeteris vix sua sensa manifestantibus.

excellent man Huntington.<sup>4</sup> For me also I wish you would show him every kindness in your power. Give him and his very excellent wife my kind regards.

I wrote this the twelfth before the Kalends of February [Jan. 21], A. D. MDCCCLIV.

[P. S.] I wish to know whether Bishop Barron's Will is in your keeping.

## CCXI

## [Original Latin]

*To my brother of St. Louis, The Archbishop of Baltimore—  
Greeting—*

I can not approve the plan to bring in to assist you [Coadjutor] a foreigner, who hardly knows the English language and has no experience in administration:<sup>1</sup> though I would not much oppose it if a see were established for him in the town of St. Joseph, so that he may not [be forced to] continue to wander with the Indians to the loss of dignity, and with too much fatigue.<sup>2</sup> However it would be more fitting to have the new see erected through the action of a Provincial Council.

In reference to Erie there is nothing to be done until the answer comes from Rome. Any new proposal [sent now] will increase the difficulty.

The sees of Chicago and Quincy ought to be provided for, before a Coadjutor is named [for St. Louis]. In the mean time you can gather in advice to serve in the choice of a good

<sup>4</sup> Probably Jedediah Vincent Huntington, the convert.—See note under Letter CXCV.

<sup>1</sup> in auxilium tibi arcessendi alienigenam Anglicanum vix callentem ideoma, rerum gerendarum imperitum.

<sup>2</sup> ne cum dignitatis dispendio et nimia fatigatione cum Indis vagari pergat.

man. The Bishop of Erie [O'Connor] praises very highly Tobias Mullen, a priest in the village of Johnstown, who has the care of souls there. I have already mentioned him to you, but dare not recommend him as Coadjutor, for I do not know the man.<sup>3</sup>

The Nuncio<sup>4</sup> [Apostolic Delegate] left Washington about the end of last week intending to take ship.<sup>5</sup> I do not know whether he has left port yet. He will surely complain of the inhospitable shores, wild men and unrighteous rulers.<sup>6</sup> Things here are quiet.

I wrote this the third day before the Kalends of February [Jan. 30], A. D. MDCCCLIV.

## CCXII

### [Original Latin]

*To the Archbishop of St. Louis his brother of Baltimore—  
Greeting—*

I am sorry that Antony O'Regan refuses to bear the burden. I think that you ought to send James Duggan to the city of Chicago without delay, giving him the title and authority of Administrator in accordance with the Pope's brief, of which I hope you have received a copy.

You will have now to think of other names to be presented without delay: But as [you say] you can recall no one, I will suggest Tobias Mullen, whom the Bishop of Pittsburg com-

<sup>3</sup> nec enim facie eum cognovi.

<sup>4</sup> most probably Bedini.

<sup>5</sup> Vasintonopolim reliquit navim concensurus.

<sup>6</sup> Litora inhospita, feros homines, rectoresque haud aequos certo questurus—Whatever the *success* was of Bedini's mission in the United States, it surely proved an *occasion* to stir up anti-Catholic feeling and prejudice, which ended in the "Knownothing" movement of 1855 and later.

mends in terms of praise, who has the commendation also of the Rector of Maynooth College, and whom nine years of labors in the diocese of Pittsburg prove worthy of higher responsibility. He is thirty-four years of age. James Duggan could be given second choice, Patrick Reilly third. If you prefer, you may present the name of John McCaffrey. I know nothing against him, though in the judgment of my predecessor he was not without all blame. For the rest, make no change in presenting the names; for, if we are not consistent, the S. Congregation will hesitate.

All the power of an Archbishop over the vacant dioceses [of his province] is narrowed down to his right to appoint an Administrator. He has no jurisdiction to rule there; therefore the title of Vicar General does not belong to him [to the Metropolitan over a vacant see of his province].

I am surprised that you are thinking of a change for the Bishop of Covington [George Aloysius Carrell]. That new see needs him. I cannot approve such a plan.

I have ordered, to be sent to you some purple cloth brought here from France enough to make two soutanes.

On another page you will find a memorandum.<sup>1</sup>

The Nuncio has written to me. He makes me his interpreter to the American people, but I have not considered the office urgent.

The Bishop of Pittsburg has written [a paper] on the power of the Pope to repudiate the opinion of Brownson.<sup>2</sup> He [Brownson] is piling up trouble for us,<sup>3</sup> defending that tem-

<sup>1</sup> Unfortunately the other page has been torn off, leaving only the half sheet of the original folder.

<sup>2</sup> The reference is probably to an article in *Brownson's Review*, Jan., 1854, pp. 87-106. The two Critiques of Brownson's position in *The Metropolitan*, 1854, pp. 110-117-351-362 are probably the work of Bishop O'Connor.

<sup>3</sup> *Magnam nobis parat invidiam.*



poral power for the Pope, which is generally not accepted [as essential to the Pope's office]. He does this in a style that is not temperate; and insinuates that it is the one genuinely Catholic teaching which we fear to handle.<sup>4</sup> Later on non-Catholics will make [just] such charges against us.

I wrote this at Baltimore the day before the Ides of March [Mch. 14] MDCCCLIV.

### CCXIII

#### [Original Latin]

*To the Archbishop of S. Louis, his brother—Greeting—*

When the name occurred to me of Laurence Cosgrave, O.S.F., formerly assistant in the parish of St. Mary's, Philadelphia, and later rector of [the church in] Wilmington<sup>1</sup> in Delaware, but now Guardian of the Franciscan convent in the city of Wexford, I thought of recommending him to you [as a candidate for some Western see]. He brought excellent testimonials from his Bishop, Keating by name, and made a good reputation during the four years of work in the sacred ministry here, until he was recalled [to Ireland] by his superior. He has the quality of a gentle disposition, he has zeal and piety and experience in administration. He has the force and directness of eloquence in sound doctrine, which reaches the heart.<sup>2</sup> He is sufficiently learned. He is about forty years of age: I judge him worthy of the first choice; but will not object if you prefer before him Tobias Mullen.

I wish you would let me know whether or not you have received the purple cloth,<sup>3</sup> so that I may be assured that it has

<sup>4</sup> insinuet hanc unicam esse doctrinam vere Catholicam quam tradere haud audemus.

<sup>1</sup> Vilonintonensis.

<sup>2</sup> potens hortari sermone sano, et ad cor commovendum directo.

<sup>3</sup> see preceding Letter.

not been lost. Inform me also of [the receipt of] the Papal Brief referring to vacant sees.

A few days ago I fell into the hands of the surgeons;<sup>4</sup> they removed a tumor from my back, with good results, as it appears. I could not, however, consecrate the church at Charleston, as I feared for the recent wound from the fatigue of the journey.

I wrote this on the feast of the Annunciation [March 25] A. D. MDCCCLIV.

#### CCXIV

##### [Original Latin]

*To the Archbishop of S. Louis his brother—Greeting—*

There should be no change in the choice of names to be presented. Tobias Mullen is highly recommended by his Bishop. The see of Quincy may rest for the present, until Chicago is provided for; otherwise three other distinct names will have to be sent, for the S. Congregation will not choose two out of three.<sup>1</sup> There may be an opportunity later to name Laurence Cosgrave, though it might occasion bad feeling to bring him here from Ireland.

I had in mind formerly, when the see of Philadelphia was vacant, to present the name of G. C.,<sup>2</sup> but the Provincial S. J. did not consider him capable of governing [the see], the Vicar-Provincial Murphy also confirmed this judgment. I hope that he may prove himself efficient. But this impression of many [his former superiors] is a strong reason for not favoring his translation to another see.

<sup>4</sup> in chirurgorum manus incidi, qui tumorem e dorso exciderunt.

<sup>1</sup> The meaning seems to be that one set of three names is not enough; though three desirable candidates may be chosen from three successive sets of names presented.

<sup>2</sup> G. C.—Evidently George A. Carrell of Covington is meant, who was consecrated, Nov. 1, 1853.

I think that the Administrator of Chicago should by all means reside there in the city.

The names and the qualifications of the priests recommended [for episcopal sees] should be fully written out [and sent] to the Suffragans and Metropolitans, also to the S. Congregation together with the extraordinary praise of the Bishop of Pittsburg [for Tobias Mullen?].

I am writing today to the Cardinal Prefect.

I wrote this at Baltimore the fourth before the Kalends of April [March 29], A. D. MDCCCLIV.

CCXV

[Original Latin]

*To the Archbishop of St. Louis, the Archbishop of Baltimore, his brother—Greeting—*

To the Bishop of Pittsburg and myself it appears that the acceptance [of the office] is essential that a Bishop designated [by the Holy See] may have jurisdiction. And, according to Barbosa one is not bound to recognize a Bishop [his rights] until he takes possession of his see, or at least shows that he has a right to it. The whole extent of jurisdiction, therefore, over both sees is to be determined by the [text of the] Pope's brief, which gives to the Archbishop the right to appoint an Administrator having the faculties of the first folio. This is my judgment on the case, subject [of course] to the correction of wiser heads.<sup>1</sup> However I am hopeful in the expectation that the Holy See will soon name a Bishop [for Chicago], and prevent further evils by longer delay.

The Bishop of Buffalo thinks, as I do, that you ought not to ask for a Coadjutor: for usually he [a Coadjutor] is more in the way of a bar than a help, and readily offends in the reverence due to the Bishop. However, if you will not give

<sup>1</sup> Haec sentio, salvo sapientiorum iudicio.

up your design, then choose one whom you know well, and who is in disposition not out of harmony with yourself. Do not, in a choice of such moment, trust to the recommendations of others. It will have a bearing on the peace and tranquility of all that remains to you of the years of life.

The Bishop of Louisville reports that he has recommended to you a priest named Brown, while you were thinking of another named Rosecranz. I would prefer Woods<sup>2</sup> to either one. He has experience in administration to commend him. What the Archbishop of Cincinnati has suggested in reference to him the Bishop of Pittsburg believes to be without foundation. He [the Bishop of Pittsburg] has a very high estimate of both men [Wood and Rosecranz]. John McCaffrey has fine gifts of mind and business ability and other good qualities, and, as far as I can learn, he has no vicious habits. However to me it appears that you ought to employ Antony O'Regan and James Duggan for reasons of security in the administration of temporalities, and leave the question of the choice of a Coadjutor for consideration in a Provincial Council later on. I do not, however, in any way wish to block your plans.

I wrote this on Palm Sunday<sup>3</sup> praying that you may have the joys of Easter, A. D. MDCCCLIV.

## CCXVI

### [Original Latin]

*To the Archbishop of St. Louis, the Archbishop of Baltimore—  
Greeting—*

The [westward] journey of the Sisters of Charity gives me an excellent opportunity to send you the book on the Primacy [translated] in the German language, which doubtless you have had before. The new edition of the work in English

<sup>2</sup> Probably James Wood later the first Archbishop of Philadelphia.

<sup>3</sup> In the year 1854 Palm Sunday was April 9.

will, I think, not be issued very soon; though I sent the corrected copy to the printer some months ago. He is in no hurry to put it in the press. The demand is not urgent.

I wrote you some months ago about a girl, Elizabeth Jane Dugard, otherwise Crowther, whose mother, then living in Philadelphia, was making anxious inquiry for her. She [the mother] is now in this city. If you have any information of the girl now, I wish you would inform me.

William Matthews signed over to my predecessor by deed the land which he held near the church: <sup>1</sup> and to me he left by will all but five thousand dollars for the Girls' Orphan Asylum, thirty-five hundred for the Visitation Convent, and three thousand for the Boys' Orphan Asylum. I have appointed in his place as rector of the church Timothy Joseph O'Toole, who has learning, a good mind and piety. Educated in Maynooth College under the endowment of Dunboyne <sup>2</sup> he comes well recommended. Francis X. Boyle, whom I have appointed assistant to him [Father O'Toole] has good natural gifts and piety. John B. Byrne, who is assistant at St. Matthew's [Washington?], is strong by reason of his eloquence, his practical ability and his good life. He was born in Philadelphia of parents who now live in Lasalle in the state of Illinois.<sup>3</sup> I refer these names to you in order that priests who are worthy may become known.

William Matthews died a holy death.

I wrote this on the twelfth day of May, A. D. MDCCCLIV.

<sup>1</sup> instrumento adsignavit fundos quos prope ecclesiam habuit.—Rev. William Matthews, rector of St. Patrick's Church, Washington, first American-born priest ordained in United States, Mch. 29, 1800, died April 30, 1854.

<sup>2</sup> For some account of the Dunboyne (John Butler) endowment see *The Catholic Question in America, reported by William Sampson*, New York, 1813.

<sup>3</sup> in Statu Illinosiensi.



## CCXVII

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

A friend from Philadelphia has paid one hundred dollars in your name. I hope that this may be increased by other gifts. All the Bishops ought to contribute to a cause<sup>1</sup> of such moment, especially as the Pope is encouraging it.

For the present I think it is not advisable to plan the establishment of a Cathedral Chapter. It will surely be put off: but a few priests, rectors of churches, or others holding office under you can be associated [with you] as a counseling board according to the Law,<sup>2</sup> or in some other way constituted by a charter.<sup>3</sup> I know of nothing against such a measure; but get the counsel of a prudent lawyer.

Later on perhaps it may be well to erect a Chapter after the way of those erected in England: but in the meantime we must make provision for the security of the temporal goods of the church. Canon Scully, who is here from England, will tell you [what you need to know] about the cathedral chapters there. But all this should be brought before a provincial council for full consideration in order to insure the approval of the Holy See. Canon De Vildi makes himself ridiculous.

The Rector of the University of Dublin<sup>4</sup> requests permis-

<sup>1</sup> The "cause" here referred to seems to be the cause of Newman after the Achilli trial, when above sixty thousand dollars were collected by friends in Ireland and England, on the continent and here in America to defray the costs of the trial, fine, etc. (See *Life of Cardinal Newman*, by Wilfrid Ward, Vol. I, pp. 301, *et seq.*)

<sup>2</sup> according to the Law—Probably the civil law is meant.

<sup>3</sup> *vel alias vi instrumenti cuiusdam confingi.*

<sup>4</sup> *Praeses Universitatis Eblanensis.* J. H. Newman was Rector of the Catholic University of Dublin, Ireland 1851 to 1857.

sion to publish a list of the names of American Bishops who are willing to patronize the undertaking.<sup>5</sup> This will involve no expenditure of money. I wish you would give me the permission to enter your own and your suffragans' names as soon as you can. If, moreover, you could get the names of some who have made a mark in the official world or in the world of letters it would please him [Newman] very much.

I feel sorry that Robert Bakewell<sup>6</sup> has gone so far as to give up the work. It seems to me proper to do something in the way of helping him on account of the sterling qualities of his work. You may, if you wish, give him fifty dollars in my name. I shall make myself liable for that amount to you, the money to be expended for the relief of converts.<sup>7</sup>

You see to what limits Brownson<sup>8</sup> has finally gone!

I wrote this on the anniversary of the declaration of Independence, A. D. MDCCCLIII.

## CCXVIII

### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore  
his brother—Greeting—*

Our very dear friend Edward Barron departed this life in the Lord a few days ago in the city of Savannah. He died

<sup>5</sup> quos inceptis aspirare constat.

<sup>6</sup> Probably Robert Armytage Bakewell a convert, formerly student of the General Theological Seminary, New York; later Judge of the Court of Appeals, St. Louis.

<sup>7</sup> eos [nummos] rependam tot tui causa in levamen conversorum solvendo.

<sup>8</sup> See note on Brownson under Letter CCXII, see also Brownson's "justification" of his own course, *Review*, Oct. 1854, p. 539.

<sup>9</sup> die anniversaria Libertatis statutae—The MDCCCLIII is not quite clear, but references to Newman, the University at Dublin and Brownson make it quite probable that the year is 1854.

of the fever.<sup>1</sup> He had come here two months ago by the advice of physicians to get away from the heat of the South; but would not stay, he therefore returned to that city [Savannah] from Philadelphia just when the plague [yellow fever] was raging. He was helping the Bishop of the diocese in the urgent work of visiting the sick; but soon after his arrival was forced himself to go to bed. I need not tell you of the confidence in which I feel secure that he is now one of the number of those priests who serve Christ in heaven. You know the quality of his spiritual life, his piety, charity, humility and the other virtues which gave nobility to his character. God grant that we too may be found as well prepared and as free of all blame when the Judge shall come. We ought, indeed, to look for death at any time; for to say nothing of the disease that is spreading everywhere<sup>2</sup> [yellow fever], there is always a danger lurking from the treacherous hand of an assassin. This danger indeed is much lessened now in this city since the calamity on the railway which happened by a design that is over us.<sup>3</sup>

Your little work on the *House of Loreto* translated into German, and printed in beautiful type was sent me by the worthy man Sulzbacher<sup>4</sup> together with letters to be forwarded to you. I have instructed the bookseller Murphy to attend to this. He [the translator] states in the preface that, while making your course of studies in Rome, you gathered the documents which are the groundwork of this treatise. This is incorrect, though it is not a serious error; and the work [translation] is praiseworthy, as bringing what you have

<sup>1</sup> *ex febris*—The CATHOLIC DIRECTORY (Lucas) for 1855 says "He fell a victim to an inflammation of the lungs, from which he had suffered for a long time."—*Obituary notices*, p. 283.

<sup>2</sup> *ut de morbo ubique grassante sileam.*

<sup>3</sup> *ex clade quae consilio veluti superno in via ferrea contigit.*

<sup>4</sup> Rev. Joseph Sulzbacher or Salzbacher of Vienna traveled in the United States in the early forties to study the conditions of German Catholics here.—This probably is the translator of *The House of Loreto*.

written to the knowledge of the Germans, and it gives a wider notice to a beautiful Christian devotion [the Holy House of Loreto].

Our friend, named above [Edward Barron] died the twelfth [of September].

I wrote this the sixteenth day of September, A. D. MDCCCLIV.

CCXIX

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I have thought in the affirmative, since an error of the scribe of the Cardinal Prefect should not block the report of a favor granted.<sup>1</sup>

You have already been informed of the death of our very dear friend Bishop of Eucarpia [Barron] also the Bishop of Savannah<sup>2</sup> [Gartland]. I incline to think that joy at the triumph of charity is more fitting than sorrow at this our loss. God grant that we may have the call to lay down our lives for the sheep [of Christ's fold]. It seems that the occasion may arise either from the plague [yellow fever], of which we have had some victims in this city, or by the conspiracy of lawless men, who are bent on murder and the burning of churches.<sup>3</sup> We must be prepared. We know not the day nor the hour.

I wrote this at Baltimore on the feast of the Blessed Mary, Virgin Mother of Mercy [September 24], A. D. MDCCCLIV.

<sup>1</sup> The reference appears to be to some non-essential error in a Roman document, about which the Archbishop is answering a query. The text runs: *Affirmandum duxi, quum error scribae Cardinalis Praefecti relationi de gratia concessa officere non debeat.*

<sup>2</sup> Bishop Barron died September twelfth, and Gartland on the twentieth of the same month, 1854.

<sup>3</sup> This refers evidently to the "Knownothing" craze, a politico-religious movement, the only explanation of which seems to be perennial hate for the Church and the name Catholic.



CCXX

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis,  
his brother—Greeting—*

As I understand that you have the will of Bishop Barron, now dead, I wish you would send information of the fact to Pierce Newport Barron, Grange Lodge, Waterford [Ireland], and send it [the will] to Edward Quigley, Savannah, or to John Barry, Augusta, or to some place where it can be probated by witnesses in accordance with the law. The priest Barry is Administrator of the vacant see [Savannah].

I have decided to call a provincial council to take action upon the choice of a successor,<sup>1</sup> and to get the mind of the suffragans on the erection of a new see at Washington;<sup>2</sup> also that all together [the Bishops of the Province] we may ask the Holy See for a renewal of the faculty of dispensing in mixed marriages, this time without [time] limit. The two years, for which this faculty was granted, will end with this present year.

It is the opinion of the Archbishop of New Orleans<sup>3</sup> that the recommending of priests' names, candidates for episcopal sees should be limited to the Bishops of the province, not extending it to other metropolitans—the cause [he thinks] of delay and money cost to the S. Congregation overburdened with many letters. I quite agree in this opinion, provided the priests be of the same province, for I think that that metropolitan should be consulted whose subject is one of the choice. The Bishop of Mobile [Portier] thinks that the right of naming candidates should not be allowed to the Bishop for whose own see a successor is to be provided. This also seems to me

<sup>1</sup> Evidently a successor to Bishop Gartland of Savannah is meant.

<sup>2</sup> De sede Vasintonopili erigenda.

<sup>3</sup> Antony Blanc—1835-1860.



to be desirable; for the practice now prevailing has the appearance of disposing of the see by will,<sup>4</sup> which is entirely alien to the canon law.

If you are thinking of calling together the Bishops [of the Province of St. Louis] to get their judgment on the choice of a Coadjutor, I think that it ought to be done by vote in a [provincial] Council, for it is a subject which interests all [the Bishops].

The Archbishop of New York [Hughes] is not in good health, also the Bishop of Charleston [Reynolds]. They perhaps may ask for a Coadjutor.

I have in mind, after the close of the Council, to go to Rome. Ten years have passed since I visited the Holy See *ad limina Apostolorum*. If I can do any little service for you while I am there [in Rome], I shall await your instructions and follow them out so far as I can. I expect to be on the way about the middle of November; and, if it is God's will, I shall be back here before Easter.

I wrote this the Kalends of October [Oct. 1<sup>st</sup>], A. D. MDCCCLIV.

CCXXI

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Unexpectedly letters have come here from His Eminence the Prefect [of Propaganda?] indicating that it is the Pope's wish to have some Bishops of the United States present at the definition of the doctrine of the [Immaculate] Conception, and on me is laid the obligation of carrying out the Pope's wishes. It seems, therefore, that I shall have to start on the way without delay. I can not answer for the others. The

<sup>4</sup> Speciem praesertit testamentariae dispositionis.

Council will have to be put off.<sup>1</sup> I shall be pleased to receive your instructions when I reach Rome. I should like to have your judgment on the erection of a new episcopal see in Washington. The subject is urgent according to my plan, for a large church will be needed from the beginning to serve and to be designated as a parish or cathedral church.<sup>2</sup> My main reason in thinking of erecting this new see is to remove an occasion for dispute:<sup>3</sup> for the Jesuits are resting their claim upon an agreement between a certain superior of the Society and Archbishop Neale to prove their right to have charge of that church.<sup>4</sup> The case will have to be settled with a view of justice to all.

I wrote this at Baltimore, the eighth day of October, A. D. MDCCCLIV.

## CCXXII

## [Original Latin]

*To my very dear brother Peter Richard Kenrick, Archbishop of St. Louis The Archbishop of Baltimore—Greeting—*

Having received your letter after one month I have made known your wishes to the Sacred Congregation, adding also my own views on the same. On one point however I differ from your judgment [i. e.], I prefer Antony Penco to the others.<sup>1</sup>

The Archbishop of New York thinks you are too much in haste; \* but he would not refuse to give you explicit support.

<sup>1</sup> The Council was held, May, 1855.

<sup>2</sup> Paroecialem vel cathedralem ab initio definire oportet.

<sup>3</sup> ut cavellandi occasionem eriperem.

<sup>4</sup> The church referred to is probably St. Patrick's, Washington.

<sup>1</sup> The reference is probably to the names presented for one of the Western Sees, or for Coadjutor to the Archbishop of St. Louis. Antony Penco, C.M., Rector of St. Vincent's in St. Louis.

\* In haste—probably in choosing a Coadjutor. *Noluit tamen suum denegare suffragium.*

In reference to the faculties of dispensing in mixed marriages, the question is still pending: but in order that the Bishops may not be without jurisdiction [over such cases], his Holiness has extended the faculties<sup>2</sup> until the question shall be settled. He grants also that every Bishop in the United States may give to his Vicar General all faculties which do not require the character of the episcopate, so often as he may be away from his see for a full day, or otherwise cannot exercise the faculties himself personally. I wish you would communicate this information to your suffragans immediately.

As to my voyage, I think you know already that I left home the twelfth day of last month [October]. On the fourteenth we took ship from [the port of ] New York. We crossed the ocean, I am glad to say, in eleven days. On the fourth of this month [November] I reached Rome, where I was received with great honor and munificence. By the Pope's order and at his expense a house and ample means of living were assigned me near St. Peter's.

To the present time about a hundred Bishops have arrived, some of whom are lodged in the Quirinal Palace and adjoining buildings. His Eminence [Cardinal] Antonelli, Secretary of State, entertained about forty at table last Sunday in the Vatican.

John Scitowski, the Primate of Hungary, received the Red Hat in public consistory Thursday of last week. He celebrated the Mass at the main altar of St. Peter's on the following Saturday, the occasion of the [anniversary of the] dedication of the church. The Primate of Marseilles was celebrant at Vespers on the same occasion. The Archbishop of Vienna celebrated at second Vespers.<sup>3</sup> Many Cardinals and Bishops were present. The Pope also was there.

The Archbishops of Armagh, of Dublin, of Tuam, and the

<sup>2</sup> faculties granted for two years only.—See Letter CCI above.

<sup>3</sup> Vindobonensi secundas celebrante.

Bishop of Cloyne are in the City. Two others [from Ireland] are still on the way. The Cardinal [Archbishop] of Westminster [Wiseman] with the Bishops of Southwark [London], Beverly, Nottingham, Northampton, and the Coadjutor of Liverpool have come from England; the Cardinal [Archbishop] of Mechlin, the Bishops of Tournai, Bruges, Namur from Belgium; the Archbishop of Utrecht from the Netherlands; the Archbishop of Amiens, Marseilles, and at least six others from France; the Archbishop of Gnesen <sup>4</sup> from Posen; the Archbishop of München from Bavaria: Also [the prelates from] Lausanne, Geneva, Annecy, Turin, Genoa, Milan, Florence, Verona; and it is hoped that the Archbishop of Paris (who was strongly opposed to the definition),<sup>5</sup> and the Archbishop of Lyons may come. The Pope did not count upon the coming of such a number. He wished to have about two to represent each country;<sup>6</sup> but the result is very gratifying.

As it is fixed now and determined that the definition of faith, which is the earnest request by letters of about five hundred and forty Bishops, will be made on the coming feast [December eighth], a Bull has been drawn up and submitted to the scrutiny and judgment of the Bishops who are here. They will pass upon its form and style of expression. We met for this purpose yesterday in what is called the Ducal Hall, where, after an address by the Cardinal President Brunelli, the paragraphs of the Bull were read out one by one, and an opportunity given everyone to submit difficulties and have them solved by thorough theologians who have acted as examiners for five years. Perrone, Passaglia and others were there offering the aid of sources [of doctrine] to all. The prelates spoke freely, as they were encouraged to do by the Cardinal presiding. Today we held another meeting, and on Thursday we shall meet again to finish the work in hand.

<sup>4</sup> *Gonensis ex Polonia.*

<sup>5</sup> *qui vehementius aliquando obstitit ne definitio prodiret.*

<sup>6</sup> *duo fere ex qualibet regione.*

Passaglia has published two large volumes on the [Holy] Virgin's [Immaculate] Conception. He expects to publish two more. Moreover nine volumes of letters, the answers of prelates to the Pope on this question, and treatises of learned men on the same subject, published at the Pope's expense, were given to us free. Hardly any one of the Bishops is opposed to the judgment of faith, though about thirty have not much favored the definition on account of disturbances and false charges which might easily arise from it. Only four are named who absolutely opposed the definition.<sup>7</sup>

The Cardinal Prefect received yesterday your letter asking for a Coadjutor. But everyone is busy with the definition, so that a meeting of the Propaganda is not likely to be held very soon. A successor to the Bishop of Savannah will be named shortly if the Bishop of Charleston sends in his candidates. The Administrator of the diocese of Savannah thinks there should be a Vicar Apostolic for Florida, as the faithful living there are greatly in need of spiritual care, which the prelate of Savannah cannot give.

David Bacon is recommended by the [Provincial] Synod of New York for the see of Portland.

I wrote this in the house of the Canons near St. Peter's [Rome] on the feast of the Presentation of the Most Holy Virgin [November 21], A. D. MDCCCLIV.

ADDRESSED—Most Rev<sup>d</sup> P. R. Kenrick  
Archbishop of  
St. Louis  
U. S. America

Postmarked

$\left\{ \begin{array}{c} \text{Roma} \\ \text{Nov.} \\ \hline 22 \\ 54 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{Boston} \\ \text{Dec} \\ 25 \end{array} \right\}$	$\left\{ \begin{array}{c} \text{Pont. De B.} \\ 29 \\ \text{Nov. . .} \end{array} \right\}$
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<sup>7</sup> Tantum quatuor qui penitus refragati sunt.



## CCXXIII

## [Original Latin]

*To my very dear brother, the Archbishop of St. Louis, the  
Archbishop of Baltimore—Greeting—*

In your name I have recommended the three priests whose names you later sent to the Sacred Congregation.

There was a meeting of the Cardinals this day before the Solemn Mass for the dead in the church of the Propaganda, but nothing was done in favor of you. The Priest Bacon was chosen Bishop of Portland; he is yet to be confirmed by the Pope. With permission I expect to be on my way homeward in a few days, as I think I can do nothing more of any service to you by remaining longer in the City. Nothing has been done in the case of Savannah. We, the Bishops who are here from the United States, have recommended John Barry to be Vicar Apostolic of Florida together with William Elder, and another [third name], but without result.<sup>1</sup>

As to the definition, everything was carried out well. For four days meetings were held of the Bishops in a hall of the Vatican, and the form of the Bull was subject to examination and discussion in its parts. As a result [of this examination] the Pope decided not to publish the Bull on the day of the feast, but to make the definition only. This he did after the reading of the Gospel in Greek and Latin during the solemn Pontifical Mass. Standing at the throne in a clear voice he pronounced these words approximately, amid his own tears and the tears of emotion of many others (with some words of introduction and conclusion at the beginning and at the end):—

“Declaramus, pronuntiamus et definimus doctrinam quae tenet Beatam, Semper Virginem, Dei Genitricem in ipso primo suae conceptionis momento, Dei Omnipotentis Gratia speciali et privilegio fuisse praeservatam, intuitu meritorum Christi ab omni peccati originalis labe, a Deo esse revelatam, et proinde corde credendam, et ore profitendam.”

<sup>1</sup> cum Gulielmo Elder et alio quodam, sed absque successu.

He added that they who hold otherwise from what has been defined are shipwrecks in Faith, and rejected by very fact of their own judgment; and that they are liable to the pains fixed for heretics, if they shall by word or sign manifest [such] a wrong opinion.

Fifty-three Cardinals and one hundred and forty Bishops were present. The Bull [of declaration] will be published soon, addressed to the universal Church. That will promulgate the declaration for the whole world. It will be the answer to five hundred and fifty Bishops, who requested the declaration [of the dogma] by letters [to the Holy See].

Thus finally is ended the controversy which began in the Middle Age. Some of the Scholastics detracted from the fulsome eulogies of the Virgin which are found in the Liturgies, especially the Liturgies of the Greeks, and the written works of the Fathers, of [St.] Ephrem and others.

The Romans are celebrating the event everywhere with lights in their homes. The front of the church of the Jesuits is adorned with an image of the Virgin bright in much splendor. The Franciscans came to express their gratitude through their Minister General right after the Pope had finished Mass and had crowned the image of the Virgin while he was taking off his vestments in the chapel. At night they lit torches and lights so that the brightness about the church in Ara Coeli could be seen at a great distance.

Cardinal Wiseman delivered a very excellent sermon in the evening [of the eighth] before a great crowd in the Capitol. There was a choral celebration later paying tribute to the sinless Mother of God in song. In this were two gifted women <sup>2</sup> who sang together the praises of the Virgin in verse. Sacred concerts were afterward held in the church of the Holy Apostles and of St. Apollinaris. Many other evidences of joy were manifest on the days which followed.

<sup>2</sup> *Foeminae duae ingenio praestantes.*

On Saturday [following the feast] the Pope held a secret consistory in a large and beautiful hall of the Vatican. He addressed the assembled Cardinals and Bishops in words of great import and eloquence. The Cardinal [Archbishop] of Lyons responded in the name of all the Bishops, expressing feelings of gratefulness to the Pope. He spoke in French. The Pope then again, in Italian, spoke of his joy in results, and his confidence in divine aid, which is to be obtained by the intervention of the Virgin [Mother], who now retains a new bond of affection<sup>3</sup> for him who has vindicated her honor. He spoke thus in exaggerated terms, as he said, because he could hardly control the feelings of his heart.

To each one of the prelates was given a gold [medal] image of the Virgin struck in honor of the occasion, of Australian gold, the gift of the faithful of that country.

On Sunday the basilica of St. Paul was consecrated by the Pope himself. All the Cardinals at the same time were present. Six Cardinals at the same time consecrated six altars, the Pope consecrating the one erected to the memory of St. Paul. The main altar had been consecrated before by Gregory XVI. The church is very beautiful. There is a row of marble columns capped with gold on each side of the nave reaching from the transept to the door. High up on the wall is the series of succeeding Popes portrayed in mosaic.

The day of joy was turned to sorrow by the unexpected death of the Pope's sacristan, one of the Augustinians, who took part in the celebration in the morning, but died during the evening, fortified however by the sacraments and the rites of the Church.

The Pope himself is strong and vigorous, and went through the functions like a younger man. He has a clear and sweet voice, and is quite active. In the vestibule he addressed the Bishops as appointed in the Pontifical. He reads well, and his voice seems to express what he feels in his heart.

<sup>3</sup> *obligationem novam habet.*

On the sixth day of December the Pope celebrated a Low Mass in St. Peter's, in the chapel, where relics were exposed for the veneration of the faithful, and he gave Holy Communion to three hundred and fifty associates of the Conferences of St. Vincent de Paul, to whom later he gave twenty-five hundred silver coins <sup>4</sup> to be distributed for the relief of the poor.

In order to save the Bishops the expense of buying copes for the solemn celebration and the Mass of the day of the feast [and the declaration of the dogma], He [the Pope] had one hundred and fifty copes provided at his own expense, and paid for from the papal treasury. They would cost easily six thousand dollars.<sup>5</sup> The total expenditure to be borne by the Papal treasury on occasion of the definition is estimated at two hundred thousand coins. There are nine volumes of letters of Bishops answering the Pope's Encyclical, and treatises on the doctrine of the [Immaculate] Conception. These were given free to all the prelates present. Two volumes were published treating of the same mystery by Father Charles Pasaglia. They come from the Propaganda press. Two others are to follow later.

The Bishop of Clonfert, formerly your fellow student, is here, one of those who came for the occasion. He, it appears, has also another mission, which is a source of unrest. He is helping the cause of those who are complaining against the action of the Bishop of Ossory, who has forbidden some of his priests to be identified with affairs of politics. This is a burden of sadness on our hearts to know that the Irish prelates here are divided into opposing parties, and chiefly the Archbishop of Tuam and Dublin. The Blessed Leonard of Port Maurice indeed foretold universal peace and other blessings to follow in the wake of [the definition of] the dogma of the Conception. God grant that it may bring harmony to our countrymen, unity of aim at least to the prelates.

<sup>4</sup> nummos argenteos scutata dictos.

<sup>5</sup> sex mille nummis.



The Pope and others seem to favor the founding of a College for the United States in Rome. The Archbishop of New York opposes it strongly.<sup>6</sup> He says that the Propaganda students lack training for the missions. The Bishop of Pittsburg favors the design; the others oppose it on the ground of lack of funds.

I wrote this at Rome the eleventh day of December, A. D. MDCCCLIV— I start on the way [homeward] the fifteenth.

P. S.—Will you say to our very dear friend, J. B. Tornatore that I received his letter just as I was all ready to leave. It would be useless to ask a papal decision on the lawfulness of taking interest [for money loaned]. It is generally admitted to be lawful on the ground of frequent decisions given within the past twenty years. The Bishop of Clogher wishes to be remembered to you. The Pope blesses you.

#### CCXXIV

##### [Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore—  
Greeting—*

At last a letter has come by which I am assured of your health. I sympathize with you in the burden which you bear of the care of temporalities in your church.

In Pennsylvania [in the State Legislature] they are making ready now to take away that charge from the Bishop, and give it by law to the Church Trustees.<sup>1</sup> They are trying to do the same in New York.

If you are fixed in your determination to have a Coadjutor, I think it well that you should call a provincial council. The

<sup>6</sup> Vehementer obstat Neo Eboracenus, qui alumnos Propagandae vix idoneos missionibus habet. Pittsburgensis consilio favet, coeteris obicientibus subsidiorum defectum.

<sup>1</sup> See Letter CCXXV below.



deliberate judgment of a Council will take away the occasion of opposition to the plan.

I hope that you may be able to retain the excellent man Huntington<sup>2</sup> in your city, and that you will favor him with kindly patronage. In the action of the [proposed] Council you can determine with the consent of the suffragans some fixed amount to be contributed yearly from your province for the aid of the converts. This subject is urgent.

Perhaps you have seen the *Letters* bound in two volumes directed against me by my old adversary Hopkins.<sup>3</sup> He professes to be answering Milner, and in general indulges in abusive language. I have in mind to speak of this [pettifogging] in the preface of [the new edition of ] the work on the Primacy<sup>4</sup> and also to refer to it in the notes. I consider the subject to be unworthy of a direct answer.

I am preparing a second edition of the Dogmatic Theology to be printed probably in Paris or in Mechlin. I will gladly accept your advice on this subject. About twenty copies are left over [of the earlier edition].

I wrote this at Baltimore the sixth before the Kalends of March [Feb. 24], A. D. MDCCCLV.

CCXXV

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I am sending you a copy of the faculties to be transmitted to [your] suffragans.

<sup>2</sup> Jedediah Vincent Huntington.—See note under Letter CXCIV.

<sup>3</sup> Bishop John Henry Hopkins of Vermont.—See note under Letter CLVII.

<sup>4</sup> *New edition*.—We should probably understand a *new impression*, as the edition of 1855 was printed from plates, hence the reference to *notes* only or the *Preface*.—See note under Letter CLVII.

I have recommended the three priests for the see of Charleston, namely, P. N. Lynch, Hippolytus Deluynes, S.J., and John McCaffrey: for Savannah, William H. Elder, William J. Clark, S.J., and James McGarahan. The Bishop of Richmond agrees with me in this choice of names.

I shall open the Council the fourth Sunday after Easter. In the meantime I am drawing up a letter to the Bishop of Vermont<sup>1</sup> to point out the unfairness of his disreputable book. I wish that I could have your assistance here now as formerly when I was writing to him.

I wish to recommend to you the desirableness of determining by agreement [of the suffragans in council] the amount which your province will pay yearly toward the support of Ives. Though other burdens weigh heavily upon you, the wish of the Pope on this subject may not be disregarded. I have already written you on the plan of opening a seminary in Rome.

The Bishop of Pittsburg is hopeful of having a law passed by the Assembly—in Pennsylvania—which will be in accordance with his plans.<sup>2</sup>

I wrote this Monday of Holy Week,<sup>3</sup> MDCCCLV.

<sup>1</sup> Viridimontensem, John Henry Hopkins.

<sup>2</sup> The law referred to is evidently the statute for the control of church property by legal corporations and trustees.—See *Laws of Pennsylvania*, 1855—"AN ACT relating to corporations and to Estates held for corporate religious and charitable purposes."—April 26, 1855. See in particular articles six and seven, pp. 328 ss.

This statute was amended by act of June 2, 1887; again by act of May 1, 1907; and lastly in the present law, act of May 6, 1913.

<sup>3</sup> The date of Easter, 1855, was April 8: This therefore is April 2.

## CCXXVI

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

I gave the treatise on Councils recently published in French, and the pamphlet on ceremonies, which however contains points not found in the Pontifical, to the Bishop of Chicago, who left here for his see Friday evening. At his request I gave permission to the priest John B. Byrne to pass to his jurisdiction [Chicago]: but, frightened by the difficulties, he [Byrne] decided not to go.<sup>1</sup>

He [Bishop O'Regan of Chicago] explained why he had refused dimissorials to those who had contracted debts, a burden to the diocese, and were unwilling to give an account of them.<sup>2</sup>

O'Hara<sup>3</sup> received into the diocese by [my] predecessor, has been called into the city; but he lives in the Seminary, though he is engaged in the care of souls quite out of necessity, as there is no one to take his place. The Bishop [O'Regan] wishes to throw off the very heavy burden.<sup>4</sup> I persuaded him to meet the difficulties with a good heart, and to look forward for better times.

You may retain the books which I sent you. If a bookseller should wish to take some copies of the German version of the treatise on the Primacy, you may make use of the gain<sup>5</sup> [from the sale of them] for some work of charity. Thus far few have been sold, the complaint is that the style of language is too old.<sup>6</sup>

<sup>1</sup> rerum difficultate deterritus noluit.

<sup>2</sup> qui contraxerunt aes alienum nomine dioceseos, quin rationem eisdem reddere vellent.

<sup>3</sup> O'Hara a decessore in dioecesim exceptus in civitatem est evocatus, sed in Seminario degit.

<sup>4</sup> onus nimis grave.

<sup>5</sup> pretium.

<sup>6</sup> stylum esse antiquiorem.

In the Provincial Synod which you expect to hold, I think you ought to accept [formally] the decrees of the Plenary Council together with the rulings of all preceding Councils of Baltimore. There should be also a [formal] acceptance of the definition of the [Dogma of the] Immaculate Conception. There ought to be deliberations upon the see of Quincy, whether a See is to be established there, or at Alton, or somewhere else: and the priests to be presented as the choice [for the proposed new see].

I know of nothing that would bar the way to the appointment of Leonard Obermyer, except an unyielding attachment to his own judgment, and too rigorous ideas about dancing.<sup>7</sup> However I would prefer not to have him presented, unless you have no one else.

Action should be taken also on the question of a 'Coadjutor [for St. Louis?], as you will hardly have a more fitting occasion. If you have no one more desirable, I think that John B. Byrne, by reason of his experience in [temporal] affairs, his ready expression and his piety might be a choice; though a longer experience in the guiding of souls is to be desired.

You should also take some action on the portion of the fund to be contributed yearly by the province of St. Louis as pension for the relief of Ives. This is the Pope's own wish. The contribution [of the Province] should, I think, reach two hundred dollars; for I have promised in the name of all [the provinces of the U. S.] twelve hundred dollars [yearly].

This most excellent man [Ives] was with us at Buffalo,<sup>8</sup> where fourteen of us, prelates, had gathered to consecrate an Altar in the new Cathedral, and he was moved to tears<sup>9</sup> at

<sup>7</sup> *duriorem de choris agendi rationem.*

<sup>8</sup> *conviva Buffalone*—The occasion was the dedication of the new Cathedral, July 1, 1855.—See *Metropolitan*, August, 1855, p. 452. It is there stated: "The high altar was consecrated by our own beloved and venerable Archbishop."

<sup>9</sup> *ad lacrymas motus est, Pittsburgensi eum, more consueto, salutante.*

the usual courteous greeting of the Bishop of Pittsburg. He spoke, expressing his gratitude for the honor done him; but he broke off his address overcome by emotions of a grateful heart.<sup>10</sup>

As there are [only] a few copies left of the Dogmatic Theology, I am thinking now of a new edition; and I have asked publishers of Paris and Mechlin for figures on the cost.<sup>11</sup> Migne is willing to print the entire four volumes in one [folio], 1500 copies for seven francs a piece. The successor of Hanicque asks a little more for reducing the volumes to a handier form. Murphy would like to take the work.<sup>12</sup>

I have in mind also to prepare a Commentary on the Psalms and Sapiential books: Thus I am possessed with a spirit of book-making.

I wrote this at Baltimore the eighth before the Ides of July [July 8] MDCCCLV.

CCXXVII

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

For almost three months I have received no letters from you. I fear therefore that they have been lost on the way. But, as I understand that you are to hold a [provincial] council soon, I have thought it well to send you a few words of counsel as to points which demand consideration.

(1) I have received letters from a certain layman against the Bishop of Chicago, whom I have advised to write to you. These complaints refer to methods of action, not to moral conduct.

<sup>10</sup> Gratias pro honore egit donec orationem abrumpere coactus sit nimio grati animi affectu.

<sup>11</sup> calculos de impensis.

<sup>12</sup> Murphy optat rem in se suscipere.



(2) Another [letter] reports that the Bishop of Dubuque is so deficient in memory <sup>1</sup> as to appear to be hardly of sound mind. I know nothing of motives [in these cases].

(3) I am thinking of sending David Whelan <sup>2</sup> to Rome to carry out the design of the Holy Father in the opening of an [American] College. If this plan meets the approval of yourself and your suffragans, we shall have to get the assistance necessary to meet the expenses of the journey and the foundation of the work. Fifty dollars at least, it appears, ought to be the contribution of each [diocese].

(4) Something must be done for the support of Ives.

The Bishop of Philadelphia, following the advice of Edward Sourin, has given the church of St. John the Evangelist into the charge of the Jesuits. Together with this [he has conveyed to them] a property <sup>3</sup> which had been bought for school purposes, and ten thousand dollars, in order to free himself from a burden of debt contracted in the purchase of land and the erection of buildings!

Our Aunt is said to be in poor health. I have sent her forty dollars within the past few months. Again this day thirty.

<sup>1</sup> adeo memoria labitur.

<sup>2</sup> David Whelan listed in Directory of 1856 as Professor of English at Mt. St. Mary's, Emmitsburg.

<sup>3</sup> This property is evidently the North East corner Filbert and Juniper streets, now the site of the Bulletin Building. The record of the deed of transfer bears date Nov. 17, 1855 "From Patrick Levy and wife Frances to the St. Joseph's College"—Record is made also of a court decision of 1853, which declares that a former restriction excluding the erection there of a "distillery" or "a public school" *does not intend to exclude the keeping or maintaining there of a free school or a parochial school* on said premises. The transfer from St. Joseph's College to James F. Wood is dated June 5, 1860. Deed Book R. D. W. 48, p. 268, and J. D. O. 290, p. 167. Office of Recorder of Deeds, City Hall, Philadelphia.

Tomorrow morning I shall set out on visitation of the parishes, expecting to return, if it is God's will, after one week.

I wrote this the third before the Kalends of October [September 29], A. D. MDCCCLV.

CCXXVIII

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

As the feast of St. Andrew <sup>1</sup> comes around again I wish you from my heart the reward of fourteen years of work in the episcopate, praying that you may have the joy of many more.

I am pleased that the prelates of your Province have complied with the wishes of the Pope in contributing to the support of Ives: but I am surprised that they do not agree on the [Pope's] suggestion for an [American] College [at Rome].

I wish that of the two hundred dollars, which they [the Bishops of the Province] are to give, you would pay over one hundred to the excellent man Huntington, who is, I understand, struggling with poverty. Moreover, in my name you may contribute ten dollars for the support of the periodical which he [Huntington] edits,<sup>2</sup> a paper which pleases me very much. Ninety dollars, therefore, only will remain to be forwarded to me.

I shall write shortly to Rome referring to what was done in your [Provincial] Council. A man named Steven, a convert to the Faith who came into the Church five years ago, and is a lawyer, is going there [to Rome] soon, intending to follow up studies for the sacred ministry.

<sup>1</sup> Feast of St. Andrew, Nov. 30, the anniversary of the consecration of Peter Richard Kenrick, 1841.

<sup>2</sup> THE LEADER, St. Louis.—See note under Letter CXCIV.

I hope that Andrew Eustace, who has, I hear, entered your Seminary, may advance in piety, and show sure signs of a vocation.

No word has reached me yet about the vacant sees [Savannah and Charleston], or anything about the acts of our [Provincial] Council.<sup>3</sup> But I have a letter of the Pope in which he shows that he has very much at heart the opening of an [American] College. However, as only seven prelates have sent in subscriptions, I am [for the present] doing nothing.<sup>4</sup>

I wrote this at Baltimore, A. D. MDCCCLV [November 30].<sup>5</sup>

[P. S.] The lady Aloysia Talbot, who formerly lived in Philadelphia, now a nun in the Visitation Convent, Tuam, Ireland, sends you kind regards.

## CCXXIX

### [Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore—  
Greeting—*

The Bishop of Brooklyn has asked me to inform you of a letter which he has written to prevent the promotion to Orders of an unworthy [cleric student] Denis O'Neill.

Huntingdon<sup>1</sup> thanks me for the hundred dollars, but says nothing of my subscription, for the payment of which I have also received a reminder. I will ask you, therefore, to attend to this for me, and charge it to the amount of the pension [two hundred dollars] granted by your province for the relief of Ives.

<sup>3</sup> The eighth Provincial Council of Baltimore was held beginning May 5, 1855.

<sup>4</sup> *ab incepto destiti.*

<sup>5</sup> [November 30]—This date is inferred from the opening of the Letter—feast of St. Andrew.

<sup>1</sup> In former Letters spelled Huntington.

No word yet from Rome.

Rousselon, the Vicar General of New Orleans, carrying the acts of the Council<sup>2</sup> [to Rome] is going to make inquiry authorized by the Province about the [proposed American] College. This seems opportune now to have him act in the name of the other Provinces also. I, however, did not see him personally: I have in mind, therefore, to write to him in Rome, and forward instructions, so as not to let it appear that we are taking no interest in the Pope's large-hearted design [for the American College].<sup>3</sup>

I wrote this the fourth before the Kalends of March [February 27], MDCCCLVI.

[P. S.] You know that Starrs<sup>4</sup> is proposed, the first choice for the vacant see of Natchez. Hooker and William Elder come next [in order]. The Administrator of Charleston says that a Bishop in North Carolina will not have [sufficient] means to support his office.<sup>5</sup>

CCXXX

[Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore—  
Greeting—*

I have received the draft,<sup>1</sup> which, adding to it the money previously paid on my order, makes the sum of two hundred and twenty dollars contributed in the name of your Province for the support of the converts.

<sup>2</sup> The first Provincial Council of New Orleans was held in January, 1856.

<sup>3</sup> ne Pontificis benignae voluntati deesse videamur.

<sup>4</sup> William Starrs Vicar General in New York.

<sup>5</sup> The meaning seems to be that North Carolina distinct and separated from South Carolina is unable to support a Bishop, that therefore a separate see for the state is impracticable.

<sup>1</sup> cambiale.

I know of no one who is going to Belgium; but if the occasion comes up, I shall inform you.

I am sorry that you are not willing to undertake a Commentary<sup>2</sup> on the [Books of the] Prophets, in a revision of the older version. Your modesty condemns me of over-confident daring [on this subject]. The work on the Psalms is going ahead very slowly. The printers are getting out only one sheet every week.<sup>3</sup>

From a letter of Cardinal Frasoni of the twenty-first of January I learn that the faculties granted to the Administrator of Savannah are to be continued, as also his office continues. They [the faculties] were sent in printed form. Of other points I have heard *not a word*.

I wrote this the fifth before the Nones of March [March 5], A. D. MDCCCLVI.

CCXXXI

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I have delivered the money in payment for periodicals, as you desired.<sup>1</sup> I am glad to know that you are gaining in strength, and I hope that you will be more careful in the future, so as to prevent lameness of the knee with the danger of lifelong infirmity.<sup>2</sup>

By a letter of the Cardinal Prefect dated the fifth of March, (the Cardinal, Frasoni, died a month later) I was informed that answers would be given very soon to the Synods of Balti-

<sup>2</sup> This probably refers only to a proposed revision and correction of the *annotations* in the older Rheims-Douay Bible of 1582 and 1609 and its later editions.

<sup>3</sup> folium unicum singulis hebdomadibus e prelo educentibus.

<sup>1</sup> Nummos in ephemeridum solutionem, prout desiderabas expendi.

<sup>2</sup> ne genu labores cum infirmitatis perpetuae periculo.



more, of Cincinnati and of Louisville. In the meantime he would have us reminded that one of the main objects for consideration in Diocesan Synods is the observance of sacred rites, chiefly in the administration of the Sacraments. In fact it has been reported that negligence [on this head] and a lack of uniformity have crept in, in some places.

As to the long delay [in approving or revising Provincial Synods], we may hardly complain too freely. The chief reason of this delay has been a plan to set in order the affairs of all the Provinces at one and the same time [with a view to the needs and demands of each, and of all together].

John Keating died a holy death in Philadelphia the nineteenth day of this month [May]. He was born ninety six years ago. I celebrated the funeral [Mass],<sup>3</sup> as the Bishop was away from home.

Work on the Psalms and the Sapiential Books goes on slowly. The Dogmatic Theology will be reprinted shortly at Mechlin. It will be in three volumes, with the order of treatises rearranged.<sup>4</sup>

I wrote this at Baltimore the seventh before the Kalends of June [May 26], A. D. MDCCCLVI.

[P. S.] Serena Spencer, in whose home you gave the Sacraments of the dying to the Priest Mooney, who [Serena Spencer] was converted to the Faith a year ago, sends kind regards to you. She asks for your prayers.

CCXXXII

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

Nothing new from Rome, though a young priest just ar-

<sup>3</sup> cui iusta feci, Episcopo absente.

<sup>4</sup> rerum ordine in melius mutato.

rived [from Rome] reports that matters are still under consideration.<sup>1</sup>

The merits of your book on the Month of Mary are wrongly given to me, as you will see by the enclosed—thus the old saying holds true

Sic vos non vobis—

With yourself I have lost the rights of a citizen [native] of Dublin.<sup>2</sup> I am made a native of Fethard; I do not know why. Possibly it is from similarity of name, for there is a family Kendrick living there [at Fethard].

I wrote this on the Vigil of the feast of the Holy Apostles SS. Peter and Paul [June 28], A. D. MDCCCLVI.

### CCXXXIII

#### [Original Latin]

*The Archbishop of Baltimore to his brother the Archbishop of St. Louis—Greeting—*

I understand from a letter dated October first of his Em. [the Cardinal] Prefect [of Propaganda] that the S. Congregation will finish work on affairs of our Provinces very soon, that is during the current month.

In the meantime he [the Cardinal] says that the Pope is willing to accept the resignation of the Bishop of Philadelphia [Neumann]. But nothing is determined as to the see to which he is to be transferred, whether to Pottsville or to some vacant see. To me it seems hardly the proper thing to give

<sup>1</sup> res adhuc sub iudice esse.

<sup>2</sup> The reference apparently is to some press notice or review of Peter Richard's little book of Devotions for the month of May, in which the work has been attributed to Francis Patrick, and the author described as a native of Fethard.—The text runs: *Dublinensis civis jura una tecum amisi, Fethardensis nuncupatus, nescio quam ob rationem, nisi forsan obnominis similitudinem, familia enim Kendrick eo loci versatur.*

a Bishop to Pottsville. It is a town of very little importance, and quite near to Philadelphia. I would judge it better to transfer him to Alton or to Quincy, as there are said to be many Germans in that part of the State of Illinois.

He [Bishop Neumann] is indeed a very pious and most worthy prelate, who works with his whole heart for the salvation of souls, traveling round the diocese during almost the whole year, preaching everywhere in the English language too.<sup>1</sup> He establishes sodalities, and has promoted [public divine] worship by the Exposition of the Most Blessed Sacrament.

But this very pious zeal for religion has been the bar to his success in Philadelphia. It has kept him a stranger to the real needs of the faithful:<sup>2</sup> [Add to this] his inexperience in the administration of temporalities.<sup>3</sup> I fear that it would be useless now to write to Rome in this matter: but it may be that the solution of the question [of transferring the Bishop of Philadelphia] is put off, I am therefore making these suggestions [referring to Alton or Quincy] especially because the Society of Jesus is opposed to losing any of its members.

Henry Major<sup>4</sup> has suffered shipwreck in the Faith. The occasion was the definition of [the dogma of] the Immaculate Conception. So at least he answered one who questioned him. Pray for him. He has lived with us almost eleven years [in the Church].

I enclose a decree on the feast of the Most Sacred Heart. I do not, however, think that this decree is addressed to us, for we are [already] observing this feast.

I wrote this on the feast of St. Martin [November 11], A. D. MDCCCLVI.

<sup>1</sup> *Anglico etiam idiomate.*

<sup>2</sup> *alienus factus est a fidelium necessitatibus.*

<sup>3</sup> *rerum temporalium inscitia.*

<sup>4</sup> Henry Major returned to the Faith and the Church on the feast of Our Mother of Sorrows, 1858.—See Letter CCXLI below.

## CCXXXIV

## [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting in the Lord—*

The notes on the Psalms, the Sapiential Books and the Canticum will be published very soon. I corrected the last [proofs?] this day.<sup>1</sup>

If you send me the translation of the Cosmogony<sup>2</sup> I will see to the printing of it. I think a publisher would take a work which bears your name at his own risk, unless there is [some other] difficulty in the way.

I hardly approve the plan to publish a [literary?] selection every month:<sup>3</sup> I see no practical good to come from it. But I would like to see coming from your pen, as you formerly designed, something on the subject of the history of the Church.

If you will [consent to] correct my annotations,<sup>4</sup> it will be a work pleasing and useful to me. There is hardly any one [here] who would dare or wish to help me in a matter of such moment.

The Bishop of Pittsburg, seriously broken in health, is going to Europe to find medical aid. I fear that he will not return; for his [restoration to] health is almost beyond hope.<sup>5</sup> If he should die, I think it well to have the Bishop of Erie named

<sup>1</sup> *iis enim corrigendis ultimam manum hodie posui.*

<sup>2</sup> "*Sacred Cosmogony* or Primitive Revelation demonstrated by the Harmony of the facts of the Mosaic History of Creation with the Principles of General Science." "Translated from the French of L'Abbé A. Sorignet—St. Louis—1862"—Probably this is the same work.

<sup>3</sup> *Consilium singulis mensibus collectam edendi vix probo.*

<sup>4</sup> *commentationes*—Probably refers to the notes on the Psalms, etc., as above.

<sup>5</sup> *Vereor ut redeat; nam valetudinis est fere desperatae.*

for the see of Pittsburg, and also [remain] Administrator of Erie; for he complains that he hardly gets the means to support the dignity of his office or the labors which he has to bear.

You know that the [financial] aid for Ives is soon due. It will be necessary, therefore, to bring this to the notice of your suffragans, so as not to allow this very worthy man to feel that he is being neglected.

Henry Major<sup>6</sup> has given up the Faith, by reason, as he pretends, of the late definition [of the dogma of the Immaculate Conception]; but I think it is irritation over the many trials of life which he has had, and the lack of harmony.<sup>7</sup>

For the present things are quiet in this city; but we enjoy no security. Someone from the crowd<sup>8</sup> threw a stone into the window of my residence at night on the occasion of the election of the City official who is called Mayor.<sup>9</sup> And last week, two hours after midnight, Saturday morning, another mob gathered, shouting and throwing stones. They also broke a window.<sup>10</sup> I hope that things may go on more quietly (*felicius procedant*) in the future.

I wrote this on my sixtieth birthday<sup>11</sup> [December 3], A. D. MDCCCLVI.

<sup>6</sup> For Major's conversion May 25, 1846 see Letter CXLI also CXLVII—For his reconciliation to Mother Church see Letter CCXLI.

<sup>7</sup> *puto animo exacerbato ob plurima quae passus est vitae incommoda, et ob animorum dissidia.*

<sup>8</sup> *ex turba*—one of the mob apparently. These were the days of Knownothing feeling and riots.

<sup>9</sup> *urbis rector dictus Major.*

<sup>10</sup> *alia turba clamores excitavit, et lapides plures proiecit, fracta etiam fenestra—*

Peaceful surroundings for the Metropolitan, who was working on *notes* for his new translation of the Bible, preparing a new edition of his *Theologia Dogmatica*, notes for a new impression of *The Primacy*; and in the meantime, he was constantly on the watch for the welfare of the church in every see of the country.

<sup>11</sup> *die natalitio sexagesimum aetatis annum ingressus.*



## CCXXXV

## [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

William Elder<sup>1</sup> is to be consecrated on the feast of the Finding of the Holy Cross [May 3] in my metropolitan church by consent of the Metropolitan of New Orleans. This is done as a favor to his parents who are venerable by reason of their piety and their years.

The others, McCaffrey, McFarland and Barry, refuse the miter.<sup>2</sup> We must therefore send new petitions to have others named.

To me it appears that P. N. Lynch should be placed at the head of the diocese of Charleston, James A. Corcoran [at the head of] Savannah. They have learning and are in quality gifted; and, as far as I have been able to ascertain, they have not incurred blame. They are, moreover, accustomed to the climate, so that dangers which others dread [on this score] will not be an objection for them. Beside these, J. B. Byrne and James Whelan are recommended by the Bishop of Wheeling<sup>3</sup> and the Bishop of Philadelphia in agreement with myself, also Augustine Verot and Tobias Mullen. Verot is, indeed, French, but he knows English well, has learning and piety; but will be reluctant to cut himself off from the brotherhood of the Sulpicians.

<sup>1</sup> William Henry Elder was consecrated Bishop of Natchez May 3, 1857; made Coadjutor to Archbishop Purcell of Cincinnati Jan. 30, 1880; succeeded to the Metropolitan see of Cincinnati, July 4, 1883; died Oct. 31, 1904.

<sup>2</sup> infulas refugiant—John McCaffrey, President of Mt. St. Mary's, Emmitsburg; apparently Francis P. McFarland, of Utica, N. Y., later third Bishop of Hartford, 1858-1874; The Rev. John Barry, Administrator of Savannah after the death of Bishop Gartland, Sept. 20, 1854.

<sup>3</sup> Velingensi.

About the Vicariate of Florida I am not very eager. Its administration could be entrusted to the Bishop of Savannah. However, if Verot should be named [Vicar Apostolic of Florida] it would please me indeed.

I have no one to suggest for you [for the sees of the Province of St. Louis. Harnet, who was formerly proposed for a see in North Carolina, is now said to be unfit: + a fact which makes me fearful about proposing the names of men too young.

I am sorry that the Bishops [of the Province of St. Louis] are hesitating about the aid, which the Pope has recommended to us, for a man who has suffered the loss of everything for the Faith [Ives]. It is fitting and necessary that we help him. If each one [Bishop] were to give twenty-five dollars a year, the Metropolitans double that amount, by reason of their dignity, the full sum would be made up. But if some are ungenerous, the others will have voluntarily to make up the deficit. I recommend this subject to you with all my heart.<sup>4</sup> This good man [Ives] must not be left to labor in want. It would be a dishonor to us. He is advancing the cause of the Church very well in lectures, and writing, and his good life is an ornament to her.

I wrote this the seventh before the Kalends of May [April 25], A. D. MDCCCLVII.

CCXXXVI

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

A certain individual named Abraham coming here armed with letters of recommendation, got from me a kind of a [conditional] approval depending upon these [letters of rec-

<sup>4</sup> vehementer.

ommendation]. He gave a lecture later on, treating of the ritual of the Jews. This was generally (if I may not say to everybody) distasteful.<sup>1</sup> As I understand that he has gone to the city of St. Louis, I will ask you to take the letter which he holds [from me], and destroy it, so that it may not be made to appear that I am patronizing him. I would like the other Bishops to have this notice, that they may not be deceived.

I am sending you this day the Book of the Psalms with the rest, by an honest man, who is going to St. Louis with his daughter, formerly serving in a convent there. You will find many mistakes, which I will correct in a future edition, if I should issue one.

I wrote this the day before the Kalends of May [April 30], A. D. MDCCCLVII.

CCXXXVII

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I received one hundred and four dollars [fund] for the relief of Ives: But I hope that your Province may never be wanting in loyalty to this good work which the Pope recommends to us. If you were to establish a society [for the purpose of relieving converts], you would have always good men to supply the means.

Archbishop Marechal formerly asked the Holy See for the institution of Canons [a Cathedral Chapter?] here [in Baltimore]. But the request was refused, because the offices which belong to them [canons] could not easily be carried out.<sup>1</sup> Though later on this difficulty was overcome [the problem solved] for England, I doubt yet whether they could be estab-

<sup>1</sup> plerisque, ne dicam universis ingratam.

<sup>1</sup> non facile poterant peragi munia quae eis conveniunt.

lished here with us so as to be of practical advantage and profit.

John Barry is to receive consecration [as second Bishop of Savannah] in the Metropolitan Church [Baltimore] on the second day of August. John McCaffrey refuses the burden. John B. Byrne,<sup>2</sup> by my advice, is waiting for a letter from the Bishop of Pittsburg, complaints being now explained. I think that he [Byrne] is without guilt<sup>3</sup> [in some charge apparently preferred]; though he has not acted with the prudence desired. But I fear that the habit of smoking, which is unusually strong, and excessive nerve tension may work harm to his health [physically] and to his mental balance.<sup>4</sup>

I wrote this the twelfth before the Kalends of August [July 21], MDCCCLVII.

CCXXXVIII

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Enclosed you will find a letter of Mr. Corcoran in reference to the testimony of Thorndyke<sup>1</sup> which you have cited in the begining of your work on Anglican Ordinations.

<sup>2</sup> John B. Byrne assistant priest at St. Matthew's, Washington. The meaning is not quite clear—The text runs: me suadente, expectat litteras Pittsburgensis, expositis querelis. The Bishop of Pittsburg was in Rome. Probably some reasons for objecting to the promotion of Byrne had been explained, and the letter of O'Connor was awaited to give assurance.

<sup>3</sup> Labe carere.

<sup>4</sup> Vereor ne consuetudo fumandi, qua mire laborat, et nervorum nimia excitatio, valetudini et menti noceant.

<sup>1</sup> Thorndicii—The reference apparently is to a Legend on the Title Page of *Anglican Ordinations*: "I have always taken this objection on the part of the Church of Rome, against the validity of our ordinations, to have weight and difficulty in it." Cited THORNDYKE, JUST WEIGHTS AND MEASURES. Herbert Thorndyke died in 1672, but his *Theological works* were issued in six vols. at Oxford, 1844-1856.

The Bishop of Pittsburg wrote me from Rome about the end of the month of July. He was then going on to Dublin immediately, and left it to my decision to consecrate a Coadjutor [for Pittsburg?]; which however I have resolved not to decide. I have advised him to return, to make this decision in the exercise of his own prudence.

He reports that the question is being mooted at Rome as to the wisdom of sending here a Nuncio, or at least appointing a Delegate.

He believes that the [American] College will be opened soon, if there is someone to urge the project. For this purpose they requested him to remain at Rome until after the Pope's return to the city: but the result of this was only the securing of his own [O'Connor's] personal plans.<sup>2</sup>

I do not believe that B[yrne] is laboring under a vicious habit: but he is so addicted to the habit of smoking, that his excess seems to be incredible, and he suffers from sleepless unrest, not without some danger to soundness of mind and judgment. Moreover he lacks method and order in doing things; and sometimes he slips, deviating from the truth in his words.<sup>3</sup> I am wondering why these things were not noticed before. I have counseled his friends to advise him to give up the thought of the honor which was offered: but no one has up to the present time undertaken this [admonition], not at least with any success.

We have again recommended the names of P. N. Lynch, B. J. Spalding and James Whelan, O.P. Prov. for the see of Charleston; Augustine Verot, Peter I. Lavialle and John Corbe for the Vicariate of Florida.

I am sorry that the Bishop of Chicago is going to Rome.

<sup>2</sup> This refers probably to the permission to resign the see of Pittsburg, and enter the Society of Jesus.

<sup>3</sup> *ordine et methodo in rebus gerendis caret, et aliquoties verbo labitur a veritate deflectens.*



For whatever is wrong in the plan of governing a diocese, the Bishop's absence, I think, brings with it great inconveniences and dangers [of more wrong]: and a Bishop's authority should be strengthened rather than weakened by taking up complaints. I have advised him, therefore, supported by your patronage, to ask to be relieved of the burden of this journey <sup>4</sup> [to Rome].

You see that Oldknow, an Anglican clergyman, has published a treatise on Ordinations. John Wyse will answer him. I sent him [Wyse] this day your work [on Anglican Ordinations].

I wrote this the tenth before the Kalends of September [August 22], A. D. MDCCCLVII.

# CCXXXIX

## [Original Latin]

*To the Archbishop of St. Louis The Archbishop of Baltimore—Greeting—*

The lady Flanagan having reached here safely, asks me to inform you that the thirty dollars which you loaned her will be returned as soon as possible. By some mistake it happens that the notice was so understood that they <sup>1</sup> thought the money was now on deposit with me. They are so much in want that I fear it will be hard to gather in the money. But you will never regret a kindness done in favor of a good woman far away from home. If she does pay it back, it can be turned over to the relief of Ives.

I beg of you again to keep before your suffragans the prob-

<sup>4</sup> Praesulis absentiam magna secum trahere incommoda et pericula existimo, eiusque auctoritatem roborandam esse, potius quam infirmandam, querelis exceptis: quapropter ei consului ut tua opera adscita excusationem ab itinere peteret.

<sup>1</sup> they thought. *They* may mean brokers through whom money was sent, or, more probably, the Flanagan family.

lem of assistance for this very excellent man according to the plan which I suggested [that is] twenty-five dollars from each [Bishop]; from you, by reason of your greater dignity, fifty [the contribution for each year]. The money collected ought to be sent in before the month of March [each year], mindful of the Apostle's admonition: "Be not weary in well-doing" [II Thes., III. 13].

The killing of Stanton shocks me, also the pitiable death of B. McCabe.<sup>2</sup>

J. B. Byrne has at last been influenced to give up the office.<sup>3</sup> It was evident that he had gone beyond the limits of his trust.

I wish you from my heart the happiness of the [coming] feast, and [the same] for many years.

I wrote this on Saturday of the Ember days of Advent, A. D. MDCCCLVII.

## CCXL

### [Original Latin]

*To his brother now grown wealthy the Archbishop of Baltimore "Poor and Lowly"—<sup>1</sup>*

I am not envious, I am more amazed, that, fortune smiling on you, I, by some happy luck, may have a way soon to cancel the money-changer's account. Counting money will hardly be accounted a loss in the sacred ministry. This is evident from the reproach which they fling at the Coadjutor of Philadelphia.<sup>2</sup>

<sup>2</sup> Horret animus caede patrata Stantonii.

Rev. Bernard McCabe was "Accidentally burned to death at Malone, N. Y., November 24, 1857."

<sup>3</sup> ad muneri renuntiandum—From foregoing letters the *munus* appears to have been his aim at a bishoprick.

<sup>1</sup> Fratri divitiis aucto Baltimorensis "Pauper et Humilis."

"Non equidem invideo, miror magis"—

<sup>2</sup> The allusion is evidently to James A. Wood, who was consecrated Coadjutor *cum iure successionis* to the Bishop of Philadelphia, April 26, 1857.

A girl, Agnes Kebby, started on the way [to St. Louis] last week, as she found no employment here. I hope that you may find a way to help her either in the home of some good family or in a hospital. She should not be neglected, for she left here strong in faith and courage.

I have paid the booksellers what you owed. Your debt was not a heavy burden.

John B. Byrne is now assistant to Leonard Obermeyer.<sup>3</sup> There has been always a strong and constant friendship between the two. He [Byrne] also acts as editor of the paper called the Catholic Mirror. This might be gathered from a silly passage [in the paper] on the use of tobacco,<sup>4</sup> and some other points. Otherwise he is a man to be admired for yielding to sound advice in refusing the miter.

I am hoping that the disturbances raised at Emmitsburg have been quieted.<sup>5</sup>

I wrote this the eighth before the Kalends of February [January 25], A. D. MDCCCLVIII.

CCXLI

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I wish to inform you of the return of Henry Major<sup>1</sup> to the

<sup>3</sup> Leonard Obermeyer rector of St. Vincent's church, Baltimore.

<sup>4</sup> ex inserto inani paragrapho de tobacci usu.—See preceding Letters on Byrnes' excessive smoking habit.

<sup>5</sup> Turbas graviores concitatas Emmitsburgi sedatas iam confido. This was, it appears, only a little display of restiveness under the restraint of discipline.—See "*The Story of the Mountain*," vol. I, p. 528.

<sup>1</sup> See Letter CXLI for Henry Major's coming into the church.—See also CCXXXIV for his defection in 1856—Major remained true to the Faith, died in New York, Apr. 19, 1873, and was buried in the Cathedral Cemetery, West Philadelphia, Apr. 23, 1873.—See *Records, A. C. H. S.*, 1903, pp. 259-263.

Church on the feast of the Sorrows of the Blessed Virgin. He comes back repentant and humbled in spirit. This is evident from letters addressed to me. It appears that he fell away on occasion of the late definition [of the dogma of the Immaculate Conception], irritated also from another cause. He hammered the Church, Priests and Prelates unmercifully [while estranged]; but the grace of God tamed him when his wife, who had remained Catholic, told him that the good priest John F. Aiken, S.J. wished to visit him, and have a familiar friendly talk on his difficulties, the points on which his mind was clouded. He went to confession, was pardoned at once, and admitted to Holy Communion on Palm Sunday in the church of the Most Holy Trinity. I fear that no [public] profession of faith was required from him, and that outside the tribunal [sacramental confession] there was no absolution from censures. Among the questions, therefore, which are to be discussed in the coming [Provincial] Council, I have decided to have some points on the method of receiving converts.

The dispensation from the law of abstinence for Saturday, which [dispensation] ends in two years, will also have to be considered.

The Cardinal Prefect [of Propaganda] wrote me recently asking my opinion as to whether it would be well to grant to the Metropolitans [of the United States] faculties for a small number of cases, the same to be communicated to suffragans as often as needed, for the reserved sins *quoad absolventes complices vel solicitantes*—I think so by all means.<sup>2</sup>

Augustine Verot will be consecrated [Vicar Apostolic for Florida] the third Sunday after Easter. He is a very worthy man, and has excellent gifts of mind.

<sup>2</sup> Sententiam meam exquirens, utrum expediat metropolitans impertiri facultates pro exiguo casuum numero, communicandas toties quoties suffraganeis quoad absolventes complices, vel solicitantes—quod omnino expedire censeo.

A Scotch priest named McSween<sup>3</sup> has come here from the diocese of Arichat in Nova Scotia. He comes recommended by his Bishop, Columba McKinnon,<sup>4</sup> who twenty-one years ago came with you to visit me in the town of Reading [Pennsylvania]. He sends this priest to collect money for the building of a church in a certain place called "McNair's Cove." He speaks in highest terms of him [McSween], and recommends him specially to you and to me. You therefore will receive him as a guest.

For the present I think it hardly expedient to say anything about the return of Henry Major in the newspapers.

Alleluia [Easter] 1858.<sup>5</sup>

## CCXLII

### [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

As that very worthy man Huntingdon [Huntington] is returning [to St. Louis] I am writing to you, not waiting for an answer to my last letter.<sup>1</sup>

You know, from the newspapers, of the five converts who have left the Congregation of the Most Holy Redeemer.<sup>2</sup>

<sup>3</sup> Rev. Alex. McSween in charge of St. Ann's church, Guysboro, in Nova Scotia.—*Directory* of 1858.

<sup>4</sup> See *Kenrick's Diary*, p. 154. The name there given is Collinus McKinnon. The Bishop (Kenrick) was on Visitation in Reading, confirmed twenty persons in St. Peter's, and Father McKinnon celebrated the Mass, September 7, 1837.

<sup>5</sup> Easter Sunday in 1858, was April 4.

<sup>1</sup> responso litteris iam datis haud expectato.

<sup>2</sup> The reference is evidently to the separation of the five future founders of the Congregation of St. Paul. The decree of separation is dated March 6, 1858, and the five named are "Clarentium Walworth, Augustinum Hewitt, Georgium Deshon, et Franciscum Baker una cum presbytero Isaac Hecker." —See Elliott's *Life of Father Hecker*, p. 279.



Though this was done by the Pope's permission, it will hardly have happy results. The plan to convert our country to the Faith is worthy indeed of the highest zeal, but sacred obligations have been broken in order that men who are of a very fervent temperament may be more free to give themselves to this work — "Would that they were wise, and would understand, and look forward to the last end!" [Deut. xxxii. 29].

In virtue of the papal rescript they are subject to the authority of the Ordinary. But they are so much guided by their own spirit that the Ordinary can hardly set them in order. It is sad that they, who have endured the loss of everything for love of the Faith, are wandering from the way, deceived by the appearance <sup>3</sup> of good.

I wrote this at Baltimore XVI Kal. Maii [April 16] MDCCCLVIII.

CCXLIII

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I am surprised that the Bishop of Nashville wishes to be transferred to the Province of Cincinnati for an insufficient reason. But your complaint against the action of the S. Cong. seems hardly right. For they [the Congregation] so highly valued the decision of your Council [Provincial Synod], that they made it the rule by which to decide other cases. It is hardly to be regretted that there is to be no [new] see in the territory of Kansas. Things are not yet ready for a see.

Those faculties only which are printed can be communicated to the Administrators of vacant sees. This is evident from letters of the Apostolic See. It would be hardly expedient to

<sup>3</sup> vix possunt eos in ordinem redigere, adeo suo ingenio efferuntur. Dolendum eos, qui omnia propter fidem detrimento habuerunt, specie boni deceptos extra viam excurrere.

ask for a more comprehensive power to subdelegate than that which the Holy See has already granted; for faculties are not to be changed from day to day. When the number of cases fixed in the grant is exhausted, it will be necessary to get authority to dispense anew, for it is not renewed every two years. But where faculties are granted for two years, and the number of cases is not exhausted, they are carried over by the beneplacitum of the Apostolic See.<sup>1</sup> The first formula is that which is in print.

It is not necessary that decrees [of a synod?] be explicitly approved. It is enough if they have been sent to Rome, and are not there burned with a black mark.<sup>2</sup>

I am sorry that you did not call a synod to have the Bishop of Nashville set forth his reasons, and to deliberate over the affairs of Chicago. The papers report that he [Bishop of Chicago?] has resigned the see.<sup>3</sup>

There is much to be gained by assembling Bishops. By counsel in common we see how things are to be done: and it is not necessary [in synod] to make many laws and sanctions, or to tire the Holy See with multiplied details and minor questions of every kind. Wisdom will appear admirably in counsels [which we get and give] and the plan of action will be secured.

I advise you therefore, if you get the news of the resignation of the Bishop of Chicago, to call a [Provincial] Synod at once to present names of priests [candidates] for the see, and to consider other problems, things needful and fitting. As the Bishop of St. Paul is now to be consecrated, that would be a good opportunity for the synod. If you recommend priests of

<sup>1</sup> *Casuum numero exhausto, necesse est novam dispensandi auctoritatem petere, non enim singulis bienniis renovantur. Quae autem ad biennium concessae sunt facultates, numero non definito, ad beneplacitum Sedis Apostolicae prorogatae sunt.*

<sup>2</sup> *si atra nota non sit eis inusta.*

<sup>3</sup> *infulas depositas.*

known good qualities and put together a few simple and clear decrees, the Holy See will approve with very little delay. This matter is urgent, so as not to let the diocese of Chicago go headlong to ruin.

Moreover there is one subject which we all should unite in asking [of the Holy See]: It is release, in the future, from the obligation of Saturday abstinence: <sup>4</sup> the [present] permission extends only to the year sixty [1860].

Our own Synod was closed with profit and advantage. The Bishops wished to have my version [of the Bible] preferred to the Douay. John H. Newman had told me earlier that he wished to use it as the basis of his own version.<sup>5</sup> Three prelates were appointed to confer by letter with him [Newman] and with the English and American Bishops on this subject.

In a late paper on [English] versions in the Dublin Review <sup>6</sup> there is no notice of my version.

The Coadjutor of Philadelphia [James F. Wood] finds it hard to bear the burden placed upon him, of taking care of the temporal administration without full governing authority.<sup>7</sup> The Bishop therefore of Philadelphia [Neumann] has de-

<sup>4</sup> In the Baltimore Provincial Council of 1840, the petition was made to the Holy See to have the previous dispensation from Saturday abstinence granted *in perpetuum*, "*ut perpetua fiat*." The concession was extended from ten to twenty years.—See *Concilia Provincialia*, Baltimore, 1851, pp. 166, 191.

<sup>5</sup> This refers to the scheme for a new and approved Catholic version which was designed by the Bishops of England in the fifties of the last century. Newman was to have directed the work of a number of able collaborators, whose interest was to be moved mainly by his genius.—See note under Letter CCXLV.

<sup>6</sup> *Dublin Review*, January, 1858, pp. 181-198 is a paper not signed, but attributed, in the *General Contents* issued in 1898, to Dodsworth.

<sup>7</sup> *aegre fert onus sibi impositum temporalia moderandi absque auctoritate plena regiminis.*

clared his willingness to yield to him [the government of the diocese in full authority]. He suggested, therefore, the erection of a new see at Harrisburg; but the Bishop of Pittsburg was unwilling, then he chose Easton for his see. There are two churches in this town, one a German congregation, and it is said to have eight thousand inhabitants: Within the limits of the [proposed] new diocese there are, of course, many more, perhaps about eighty thousand Catholics. However, the chief reason for erecting the new see is found in the complaints of the Coadjutor, which explain the Bishop's [Neumann's] petition. I am making known to you these conditions because it is the wish of the Holy See that the erecting of new sees shall come through the advice of the Metropolitans.<sup>8</sup> This plan [for a new see] is not to be made known generally. It might agitate the Philadelphians.

The clear judgment and the force of words in which this truly holy prelate<sup>9</sup> expresses his thoughts are really marvelous.

I wrote this at Baltimore the seventh before the Ides of May [May 9], A. D. MDCCCLVIII.

[P. S.] I will add this — The Council [Provincial Synod] made a petition to the Pope for a privilege of honor in favor of the see of Baltimore, namely that the Archbishop of Baltimore hold the place of honor in precedence before the other Archbishops of the United States without regard to the order of time in their ordination.

#### CCXLIV

#### [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I extend to you my hearty good will as you enter upon the

<sup>8</sup> ex Metropolitaram consiliis pendere.

<sup>9</sup> Neumann.



eighteenth year of the episcopate: I pray that it may be prolonged for many years to come.

Since last I wrote you the Archbishop of New York has been here to visit me. I find in him none of the evidences of *breaking down*,<sup>1</sup> of which the Bishop of Buffalo [Timon] has spoken. He was present and also many other Bishops and a great number of priests in the metropolitan church when I officiated at the marriage (according to the rite of the Pontifical, but without the Mass) of Charles G. De Garmendia, a Cuban, and Anna Spalding, whose parents live near our residence. They [the married pair] went to Europe a few days after the marriage.

Our friend, the Bishop of Pittsburg, is much aggrieved at the fact that Edward Purcell has refused the office, which it seems he was ready to accept. He does not wish to insist too strongly, though he feels himself unequal to the task of governing the diocese. As the Bishop of Louisville [M. J. Spalding] has informed him [O'Connor] by letter that his brother Benedict, who was the second choice, is unwilling to accept, the only one of the three presented is James O'Connor, who, I believe, ought to be the final choice, both for his own merits and the merits of his brother, for whom, on account of failing health, some provision must be made. I suggested to the Bishop of Pittsburg that the administration of the See of Erie be given to him [James O'Connor]; but I have received no answer; I infer, therefore, that it does not meet his approval. I wish you would make known your opinion on the subject to the Apostolic See; for, though it is outside your province, nothing is alien to you that can advance the interests of religion.

I am thinking, if God grants me life, of putting into press a new corrected version of Genesis with annotations, and also all the Historical Books of the Old Testament, making two

<sup>1</sup> fragilitatis indicium.



volumes of these, then adding a third made up of the Prophetic writings. Nothing has been reported to me as yet on counsel taken with John Henry Newman and the Bishops of England.<sup>2</sup> I surmise, however, that they would hardly be willing to enter into the design, and share with me in my work and plan.<sup>3</sup> In fact that excellent man [Newman], through Forbes,<sup>4</sup> has stated that, with my consent, he wishes to use my version as a basis. I have made it known [in reply] that I would not object to such a plan.<sup>5</sup> It is only, I believe, on some arrangement like this that we can work in harmony.<sup>6</sup> But, if I put off the publishing of what I have now prepared in manuscript, I fear that death may take me while I am waiting.<sup>7</sup> Just now I am, indeed, enjoying fairly good health: but a few months ago I was quite unsteady, worn out by a distressing cough. If the publisher will take the risk, I shall begin the work [of printing] about the opening of the new year.

I wrote this on the feast of St. Andrew [November 30], A. D. MDCCCLVIII.

## CCXLV

### [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Mr. Newman wrote recently to the Bishop of Charleston [stating] that everything is ready to begin the work [of the

<sup>2</sup> For this plan of new English version of the Bible see note under Letter CCXLV below.

<sup>3</sup> vix velle laborum et inceptorum consortium mecum inire.

<sup>4</sup> Probably John Murray Forbes, the convert rector of St. Ann's, New York, pervert and apostate 1859.—See note under Letter CCLIII.

<sup>5</sup> quod mihi non displicere indicavi.

<sup>6</sup> Ea tantum ratione concordiam quamdam iniri posse existimo.

<sup>7</sup> Quod si distulero quae exaravi scripta in lucem edere, vereor ut moras nectenti mors obrepat.

proposed new version and revision of the English Bible]; but that he is dependent upon the will of the Bishops of England.<sup>1</sup> I do not know what answer<sup>2</sup> they will give him.

In the meantime I am awaiting an answer of the Cardinal Prefect [on another subject]. He wrote me lately that a plenary council will be held very soon, if the Congregation approves the acts of the [Provincial] synod of St. Louis, which it is still considering. This [Plenary Council] will be quite necessary in order to fix upon the standing and the government of the [American] College.<sup>3</sup> The Bishop of Buffalo [Timon] thinks that it ought to be given into the charge of a religious order or congregation in order to insure success: I quite agree with him: and I would not oppose a plan to give it to the Priests of the Congregation of the Mission, whom I hold in the highest esteem.

Henry Major will publish shortly a little work on the Book of Common Prayer,<sup>4</sup> not [however] under his own name. Hedian, Piet and Kelly of this city will be the publishers.

I am pleased to know that the priest, your messenger to the Holy See, is well. If he is still at Rome you may instruct him to take action, in your name and mine, in reference to the College.

<sup>1</sup> *Episcoporum Angliae voluntati obsequi libenter.*—See Wilfrid Ward's *Life of Cardinal Newman*, Vol. I, pp. 425-426. This was one of Newman's great disappointments, the painful experience of lack of sympathetic coöperation on the part of the hierarchy of England in his cherished plan, after the encouragement which at first seemed to make his design practicable.

<sup>2</sup> The answer was that Newman, in effect, should copyright the work at his own risk, a risk which Newman refused to take. This meant the defeat of the whole scheme for a classical Catholic English Version of the Bible.

<sup>3</sup> *de Collegio regendo.*

<sup>4</sup> *Letters to An Episcopalian on the Origin, History and Doctrine of the Book of Common Prayer*, Baltimore, 1859—Kelly, Hedian and Piet by Augustine Bede. This is Major's work.—See Letter CCXLIX of July 14, 1859.

I wrote this the fourteenth before the Kalends of February  
[Jan. 19], A. D. MDCCCLIX.

CCXLVI

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

The work containing the text of Job and the Prophets will be given to the printer within a few days. Kelly, Hedian and Piet are taking the risk: they promise me, moreover, twenty cents on every copy sold.<sup>1</sup> Lucas, through his own fault, it appears, has still a number of the copies of the Psalms on hand. He did not show much energy in selling them.<sup>2</sup>

Cummiskey [of Philadelphia] has four copies only left of your work on Anglican Ordinations. Many copies were lost some years ago by fire.

Murphy refused to take the risk of my work [on Job and the Prophets]. The new firm of Publishers<sup>3</sup> took it readily with very little hope of profit, but promising themselves the gain [of reputation] to their business by the publishing of the work.

We are expecting soon some copies of the [Dogmatic] Theology, which were consigned on ship at Antwerp a month ago. Murphy has taken 250 copies from the publishers at Mechlin. This was one of the conditions on which the Mechlin firm took the risk of publishing the work. They are now working on the distribution of the publication in France, England and other countries.

The Cardinal Prefect wrote me that it was the request of the Provincial Synod of St. Louis to hold a Plenary Council

<sup>1</sup> viginti obolos pro quolibet exemplari divendito.

<sup>2</sup> nec enim sollicitudinem demonstravit ea vendendi.

<sup>3</sup> Novi Bibliopolae.

as soon as practicable. He said that he would report this [request] to the Fathers [of Propaganda]: But, up to the present time, he has not made known to me the result.

I am wondering why there is no news in reference to the see of St. Paul, also of Chicago. I suspect, however, that the delay has been occasioned by the appointment of a Coadjutor for Nashville.

He [the Cardinal] speaks frequently of the money to be contributed for the [American] College at Rome. I trust that you will make this your care. The members ought to help the head in carrying out designs for the spread of the faith. As to its government, that will be another problem. The Americans will want one of their own as Rector, and it is hard to find one both willing and fitted for the work. The Bishop of Buffalo thinks that it ought to be in charge of a religious order or congregation of clerics. I would not oppose such a plan, though I foresee jealousies arising if an American is not given the honor of Rector.<sup>4</sup> I would willingly give the charge to the Priests of the Mission of St. Vincent de Paul. We may hardly come to any decision until we get the mind of the Holy See in the Bull [constituting the College].

I wrote this at Baltimore the fourth before the Nones of March [March 4], A. D. MDCCCLIX.

#### CCXLVII

#### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

I fear that I have misunderstood your letter referring to the money conveyed to Mr. Ives.<sup>1</sup> I understood that you gave the money [personally] with the view of freeing your Province

<sup>4</sup> nisi Americanus rectoris nomine insigniatur.

<sup>1</sup> de nummis traditis Do. Ivesio.

from the obligation. For this reason, therefore, I did not request you to urge the suffragans to pay their yearly contribution. If my inference was wrong, you can correct the error by sending the money contributed by the Province without delay. It is quite fitting that a prelate who is very wealthy should lead the rest by example and counsel.

The last volume of the Dogmatic Theology has not come [with the rest], though from the publisher's letter I believed that it was ready. Dessain asks me to prepare a new edition of the Moral for his press.<sup>2</sup> I expect to do this. Therefore if you have in mind any point that needs correcting [or change] tell me of it as soon as you can.

The Book of Job is now being printed in Philadelphia. The Prophets will follow immediately. I wish I could have some one here to point out corrections that ought to be made.

I will ask you [again] to make it clear what your plan is for the relief of Ives for the future, and let me have the proof of your willingness <sup>3</sup> [to help him].

I wrote this the first day of April, A. D. MDCCCLIX.

CCXLVIII

[Original Latin]

*To the Archbishop of St. Louis his brother—Greeting—*

I am sending you, through the kindness of Sister Olympia, the third volume of the Dogmatic Theology, which has arrived here at last. You have now the entire work, without cost to me. The publisher urges me to print a new edition of the Moral Theology. I shall do this, issuing it in two volumes.

God has blessed my undertakings admirably, in the face of much opposition.<sup>1</sup>

<sup>2</sup> me invitat Dessain ut Ethicen novis curis edam e suo prelo.

<sup>3</sup> et animi parati des indicia.

<sup>1</sup> Mirum est Deum coeptis meis favisse, plerisque repugnantibus.



The volume of the Prophets will be finished shortly [from the hands of the printer], this also without my own risk. The publishers are feeling secure in my patronage.<sup>2</sup>

The Bishop of Savannah,<sup>3</sup> twice stricken, though slightly, with paralysis, believes that he needs a Coadjutor. After taking counsel with myself and the Vicar Apostolic of Florida,<sup>4</sup> he has recommended three names of priests to the Holy See for the choice, namely, William McCloskey, professor in the College of Mt. St. Mary's [Emmitsburg], Antony Andrieux, C.M., who is stationed in the city of Donaldsonville [Louisiana], and James McGarahan, Vicar General of Mobile — He who is named as second choice is considered desirable before the other two—preferred to the first for his age and experience in directing souls, to the third by reason of health. You may make known this plan to the Visitor of the Congregation of the Mission, that he may express his own thought on the subject [for Andrieux], so as not to let the Holy See complain again that he [the superior of the C. M.] was not considered [in the choice].

The Bishop of Pittsburg is seeking to resign his office into the hands of the Pope. It appears almost necessary now that he should resign, for he is moving around for several years now possessed with the notion of sickness, and a [haunting] fear of insanity.<sup>5</sup> The administration of the diocese is suffering. I have told him that I thought it proper for him to take the administration of Erie, retaining the title to Pittsburg; but he has not answered, though I have opened my mind frequently on the subject.

<sup>2</sup> *Volumen Prophetarum brevi perficietur, nullo etiam mei periculo, satis enim habent bibliopolae me illis patrocinari.*

<sup>3</sup> John Barry, died Nov. 21, 1859.

<sup>4</sup> Augustine Verot, later successor to Bp. Barry in the see of Savannah.

<sup>5</sup> *quum aegritudinis notione et amentiae metu ab annis aliquot circumcurset.*

I wrote this on the feast of St. Peter Celestine [May 19], praying God's blessing for you, A. D. MDCCCLIX.

## CCXLIX

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

In accordance with the wishes of the S. Congregation I have recommended the names of three priests from whom the Rector of the American College is to be chosen, i. e. George McCloskey<sup>1</sup> of New York, Thomas Foley and Sylvester H. Rosecranz. You also ought to make known your choice to the Cardinal Prefect.

The very excellent man Huntington is said to be in want [financially]. If therefore you can do anything to help him, it will be a work worthy of religion and meritorious before God. If you prefer to send me whatever the prelates of your Province contribute to the general fund for the relief of converts, I will provide for his relief.

Henry Major is putting through the press a work on the Book of Common Prayer under the [pen] name of Augustine Bede. He is troubled about the cost. It would be a great help to him if a generous number of copies could be ordered as soon as they come from the press of Kelly, Hedian and Piet.

My work on the Prophets will come out within a few days.

The Bishop of Savannah [John Barry],<sup>2</sup> worn out in body and mind, is going to Ireland. He has named Peter Whelan to act as Vicar General. He [Barry] ought to have a Co-adjutor without delay. The Vicar [General] is not qualified.

<sup>1</sup> George McCloskey, Rector of Church of The Nativity, New York, brother of William McCloskey, who was actually chosen the first Rector.

<sup>2</sup> Bishop Barry died Nov. 21, 1859.

I wish you would recommend this subject while the Roman Fathers are hesitating.<sup>3</sup>

The Bishop of Pittsburg has gone to Ireland, leaving the administration of the diocese to his brother [James O'Connor].

I wrote this on the feast of St. Bonaventure [July 14], A. D. MDCCCLIX.

[P. S.] Bishop Wood finds the burden heavy as Coadjutor of Philadelphia. He complains that money obligations are increased<sup>4</sup> without his knowledge. There is a report that he has been proposed for the see of Mobile.

## CCL

### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

With the queen of Saba<sup>1</sup> I can say that I have seen more than fame reported of your city and your thriving diocese. In the city of Chicago also it was very gratifying to me to see the many monuments of religion; though I fear that the design to dismiss the Brothers and priests of the [Congregation of] the Holy Cross, also the Sisters, is not well considered.<sup>2</sup>

It is certain that the Bishop's predecessor<sup>3</sup> invited them heartily, and gave them a deed of foundation<sup>4</sup> for fifty years

<sup>3</sup> cunctantibus Patribus Romanis.

<sup>4</sup> aes alienum augeri, se non consulto.

<sup>1</sup> II Paralipomenon, IX-5-6.

This refers evidently to a visit of the Archbishop to St. Louis and the West during the summer of 1859.

<sup>2</sup> praepropere coeptum.

<sup>3</sup> The reference is evidently to Bishop Antony O'Regan, predecessor of Bishop Duggan, who was at the head of the See of Chicago from 1859 to 1870.

<sup>4</sup> instrumentum locationis.

on condition that they pay over two thousand dollars yearly. This sum was paid once [only] ; but as the income of the College is almost nothing, the brethren could not pay during the years which followed. Now, though their claim may be weakened by reason of this failure to pay, yet they can not lose their right [to possession] except by a process of law in the form of ejectment.<sup>5</sup> Moreover they [the brethren of the Holy Cross] declare that they are ready to pay the whole amount due, by means of a loan,<sup>6</sup> in order to keep their right intact. The Bishop gave them notice to leave on the first day of this month, but the force of the legal document is not broken by a [mere] admonition.<sup>7</sup>

By a letter written from Rome it is evident that complaints have been made there against some Bishop for his having reversed the acts of his predecessor. I suspect that this action refers to the case of which I am speaking.

The complaint is made indeed that the brethren contribute too little to the advance and the honor of religion; but there is no charge against them on the count of morals. They promise to use every endeavor for the future to teach letters and science to the advantage of religion. As I was unwilling to appear to be meddling in the affairs of other men, I did not open my mind to the brethren, though frequently questioned or invited<sup>8</sup> to do so. However I suggested that they go to the Bishop personally and explain to him their willingness to do all that lies within their power.

I visited their house in a place called *South Bend*, where a hundred brethren<sup>9</sup> were making a retreat under the direction of Father Kleineidam, C. SS. Red.

<sup>5</sup> The text runs: licet hac ex causa infirmari possit eorum jus, id fieri nequit absque legis processu in forma eiectionis.

<sup>6</sup> aere alieno contracto.

<sup>7</sup> sed instrumenti legitimi vis monitione non frangitur.

<sup>8</sup> quamvis sepius rogatus, vel sollicitatus.

<sup>9</sup> ubi centum sodales exercitiis piis vacabant, duce patre e C. SS. Red. Kleineidam.

The Sisters live in a house some distance removed, where they are employed in teaching girls, especially the deaf mutes. Some [of the Sisters] living near the College do the work of serving there.

The Rector Sorin told me that the Holy See has been unwilling to approve the institute in all its fulness, as it is made up of Sisters and Brothers and Priests: that, having approved the [Institute for] Brothers and Priests, it [the Holy See] has withheld judgment on the association of the Sisters for some later time. He [Sorin] showed himself quite ready to have them [the Sisters] approved apart, as a distinct body in order to remove all objection.<sup>10</sup>

I stopped at Pittsburg Saturday evening, and preached in the Cathedral church on Sunday. James O'Connor was away, engaged in a spiritual retreat with a part of the clergy in the Seminary. He came to me in the evening [Sunday?] in order to ask my counsel on many points in the administration of the diocese. He has removed a German priest named Kauffman from the church of the Holy Trinity in Pittsburg, some [of the people] demanding it, others opposing it: consequently there was a fight in the church.<sup>11</sup>

The Bishop owns more than twelve acres of land on a hill near the town of Bermingham. This land is valued very highly, as it appears that the town will build there: to this however the Fathers of [the Congregation of] the Passion are greatly opposed, as they wish to be alone.<sup>12</sup>

Francis Chatard lately admitted to the number of those skilled in the law, lost his life six days ago, as he was boarding a steamboat from another vessel which carried him. The good

<sup>10</sup> *Animum ostendit proclivem ad eas seorsim constituendas ut omnis tollatur objectio.*

<sup>11</sup> *qua ex occasione rixati sunt in ecclesia.*

<sup>12</sup> *cui tamen valde adversantur animo Patres Passionis, solitudinis amore.*



mother and the father, a physician, are grievously afflicted by the sad death of their son. There is another son now a student in the Urban College <sup>13</sup> [Rome], and a daughter with the Sisters of Charity. I will ask you to pray for them.

I wrote this after my return from the journey [to St. Louis and the west], on the Vigil of St. Laurence [August 9], A. D. MDCCCLIX.

CCLI

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

By a letter of His Eminence the Prefect, I have learned that the Sacred Congregation is waiting to have all the Metropolitans [of the U. S.] write to it on the question of choosing a Rector for the [American] College.

I have forwarded three names; but Thomas Foley now does not wish to be considered as a candidate. The subject will not permit further delay, for the time to begin classes is coming on. The Cardinal deploras very much a prejudice widely prevalent to the effect that the College will not be American, that is, in its teaching and affections.<sup>1</sup> . .

Our uncle informed me recently that he had chosen a wife; but he said nothing of her name, her standing in life or her personal qualities.

George McCloskey <sup>2</sup> and Sylvester Rosecranz remain of the

<sup>13</sup> Probably Francis Silas Chatard, late Bishop of Indianapolis, who died Sept. 7, 1918. He was ordained priest in Rome, Jun. 14, 1862.

<sup>1</sup> Magnopere dolet Cardinalis de praeiudicio apud plerosque collegium Americanum non fore, institutis, scilicet et placitis.

<sup>2</sup> George McCloskey was rector of the church of the Nativity, New York City, brother of William McCloskey. The first Rector of the American College, 1860-1868.

[three] recommended<sup>3</sup> [for Rector of the American College]. Any other choice may now be given in addition [to these two]. James Corcoran has said to the Bishop of Charleston that he would not accept the office. . . .<sup>4</sup>

[About five lines are cut from the foot of the page, as noted below.]

I wrote this the sixteenth before the Kalends of October [September 16] MDCCCLIX.

CCLII

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I received your letter with two hundred dollars<sup>1</sup> [enclosed] yesterday, after having written you the third time and received no answer.

From action taken in Consistory it is evident that John Quinlan is to be promoted to the see of Mobile, and John Lynch, the Rector of the Seminary in Buffalo, Coadjutor to the Bishop of Toronto in Canada.

The Coadjutor [Wood] of Philadelphia is a little more resigned<sup>2</sup> since he received a letter from the Cardinal Prefect, who tells him that he will not favor his translation [to another diocese], and counsels him to help the Bishop of Philadelphia

<sup>3</sup> The actual appointment is said to be dated Dec. 1, 1859, though the American Rector did not reach Rome until March, 1860.—See Brann's History of the American College, p. 87.

<sup>4</sup> *Nonnemo censet eum parum*. The foot of the page has been cut off, apparently censored. At the top of the following page follows: . . . Episcopi translationis. Sed distulit postea rem ad proximum concilium Nationale!

<sup>1</sup> Two hundred dollars, probably for the Ives relief fund.

<sup>2</sup> tranquillius se habet.

in a kindly spirit. He had thought, wrongly indeed, that his election as Coadjutor was made under this condition, [namely] that the Bishop of Philadelphia should resign the see. Following this thought, he frequently spoke to him advising him to carry out this plan;<sup>3</sup> and he urged the same subject on the clergy and the prelates [of the Province]. But I have shown letters to the Bishop of Louisville,<sup>4</sup> and I have sent him copies of parts [of letters], in which it is clear that the resignation is left entirely to the judgment of the Bishop of Philadelphia.<sup>5</sup> Indeed he [Neumann] is every day better appreciated, particularly by the clergy, for his learning, his zeal and his charity. They [the clergy] are restless under the rebukes of the Coadjutor.<sup>6</sup>

After the fall of Forbes<sup>7</sup> moreover we ought to be a little more cautious about converts; for he [Forbes] was considered by many of the Bishops worthy of an episcopal see, though the Archbishop of New York [Hughes] perseveringly opposed such a plan. I hardly think it expedient to transfer him [Wood] to another see. It is safer for a man to hold second place who is not strong in prudence and humility.

If you can do anything for the son of Mary Blaine,<sup>8</sup> you will win the gratitude of a very good mother.

I wrote this hastily the sixth before the Kalends of November [October 26] MDCCCLIX.

<sup>3</sup> saepe sollicitabat ad consilium exsequendum.

<sup>4</sup> Martin John Spalding.

<sup>5</sup> constat rem arbitrio Philadelphiensis omnino permissam.

<sup>6</sup> aegre effert Coadjutoris increpationes.

<sup>7</sup> For John Murray Forbes.—See note under Letter CCLIII.

<sup>8</sup> Mary Blaine.—Probably Mary Gillespie Blaine, formerly of Brownsville, Pennsylvania, the mother of James G. Blaine.—See Letter CCLIII.

## CCLIII

## [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Mary Blaine,<sup>1</sup> the sister of William Gillespie of the town of Brownsville in Pennsylvania, sorrowing reports that her son is detained in prison in St. Louis County, charged with the guilt of fraud, or a crime not unlike fraud, of which however he declares that he is unfairly accused. If you can do anything to turn away the disgrace to the family, and to bring back this man to the way of religion, it will be a great favor to this good, pious and respectable woman, whose kindness was well known for many years, when priests used to say Mass in her father's home. She is now poor, and bearing, moreover, the burden of age. She grieves over the life of her son, a life surely unrighteous, whatever may be said of the crime now in question.

We are all sorry for the fall of Forbes.<sup>2</sup> There should be earnest prayer to God for his perseverance. God grant that, like Major, he may find a plank to grasp after shipwreck!

<sup>1</sup> This appears to be unmistakably the mother of James G. Blaine—William Gillespie was James G. Blaine's grandfather on the mother's side—James G., the "Plumed knight" of Congress fame was born at Brownsville in 1830. He was baptized a Catholic, and is said to have served Mass for Father Michael Francis Gallagher during the forties.—See the DIARY, p. 84, *note*.

<sup>2</sup> John Murray Forbes was received into the Church in 1849; ordained to Priesthood, Nov., 16, 1850; appointed rector of St. Ann's, New York after 1852; his letter of "resignation" addressed to Archbishop Hughes bears the date October 17, 1859. In this letter there is no question of any truth or dogma of faith; but his "reason" (a pretext) for renouncing allegiance to the see of Rome. In 1869 Forbes was chosen Dean of the General Theological Seminary, New York, which office he held until 1872. He died at Elizabeth, N. J., Oct. 11, 1885, aged 79.—See Episcopalian Year Book, 1886.

Brownson's advice cannot be approved about using the protestant [English] version, since the Holy See holds the [Latin] Vulgate to be the norm for translations into the vernacular. The two [the Vulgate and the King James] differ in many points. However I have in mind to use it for many points of correction. The Latin frequently uses words out of their ordinary meaning: Thus *oro* is used for *expiare*: *Sacrificium et oblationes* for *oblationes similiae cum thure et oleo*, which is turned to *meat offering* in the Protestant version. I fear that I may be thought too daring if I follow it [the English version?] on such points. In the whole of the Pentateuch the translator has turned the text with much freedom, omitting repetitions, substituting pronouns for nouns, abbreviating the text, and sometimes amplifying it. If I set forth all the peculiarities of the text as they are, and follow closely the way of the Protestant translation, it will appear that I am betraying the cause which I have undertaken to vindicate, that is, the integrity of the Vulgate. Brownson believes that Newman ought to do the work, with hardly any consideration of the Vulgate.

The wife of our uncle has written to me. She says that she is the daughter of Edmund Powell of the place called *Fountain Home*,<sup>3</sup> two miles from the city of Ennis, and that she is of a worthy family. She is a widow of a certain McHanly. It is to be regretted that Peter has hardly the means of support: This is his own fault.

I wrote this on my return from Visitation, the eighth day before the Kalends of November [October 25], 1859.

<sup>3</sup> *Fountain Home* written in English and underscored.



## CCLIV

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

The Lady Graham, daughter of William Gaston, is solicitous about Robert Donaldson, her nephew, the son of her sister, who [Donaldson] lives in the city of St. Louis. He has not the Faith, but is not badly disposed. This, with correct morals, may bring him into port. If therefore an occasion offers, you will be doing a great favor to a very good woman by giving him the help of your counsel, encouragement and direction in determining the course of his life.

John Gilmary Shea has written me that a New York publishing firm<sup>1</sup> is designing a new edition of the Bible; and that they wish to use my version throughout.<sup>2</sup> But I can not make a contract on this subject, as I have already made an agreement for [the publication of] Job and the Prophets. Moreover I would be unwilling to appear to do anything to block the plan of Newman, or to take away the honor of his [proposed] Version; especially because I have not sufficiently corrected my own [manuscript] text, and I have no one to help me in an undertaking of such moment. I wish you could grant me the favor to read and correct all the copy, and point out what occurs to you for change.

I wrote this the Nones [seventh day] of March, A. D. MDCCCLIX.

<sup>1</sup> bibliopolam.

<sup>2</sup> cupere meam ex integro dare.

## CCLV

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

At last your letter has come, which however has brought me no help in my doubt.<sup>1</sup> The very pious and learned Bishop of Philadelphia had promised to answer my queries; but death stole him away<sup>2</sup> before he could fulfil his promise. I feel myself seriously in straits, unwilling to give [as the text] what a translator has amplified; fearing at the same time to appear to have departed from my guide.<sup>3</sup> A still more serious uncertainty unsettles me as to the wisdom of putting the Pentateuch<sup>4</sup> into the press just now, at my own expense, for no one is willing to take the risk: or whether it would not be better to take up the entire Bible as one work, which would more readily find buyers and patrons. I told the publishers that you would take a good number of copies. They have, up to the present time, not received your order.

I wish you to see that one copy is given to Miriam Meredith in my name. She asked me for it. I will ask you also to pay five dollars for me to the editor of the paper called the "Western Banner".

I wrote this on the feast of the Holy Name [of Jesus]—formerly second Sunday after Epiphany—A. D. MDCCCLX.

<sup>1</sup> tamen haerenti nullam tulit opem.

<sup>2</sup> Bishop Neumann died in Philadelphia, Jan. 5, 1860.

<sup>3</sup> Equidem graves me premunt angustiae nolentem quae interpres latius explicuit referre; verentem simul ne ducem deseruisse videar.

<sup>4</sup> Quae autem me magis urget dubietas est, utrum oporteat Pentateuchum statim prelo mandare, meis fere impensis, nemo enim facile periculum in se suscepturus est: vel potius totius Scripturae opus aggredi, quod facilius emptores et patronos nanciscatur. The thought conveyed seems to be that it might be more practical to issue the whole Bible as one volume in popular form than to continue its publication in parts with critical adnotations.

[P. S.] We have recommended for the see of Savannah three names—J. J. O'Connell, Peter J. Lavalie, A. D. Pellicer. The Bishops of the Province of New York have met within the past few days and proposed a new see to be erected in the village of Watertown. They presented three, namely, Isidore Daubresse, S.J., J. J. Williams, E. Chevalier.

## CCLVI

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

Agreeing to your proposal without hesitancy, I have decided to send the Pentateuch with annotations immediately. If you judge the volume worthy of publication apart, you may give it to the printer:<sup>1</sup> but I trust that you will not be at a loss to find type for the Hebrew and Greek. Another volume will contain the historical books [of the Old Testament], which I have prepared. For the rest, an edition of the Bible is more readily and quickly sold than some other works,<sup>2</sup> and the labor is about the same. This explains my present design. I shall ask you again to go over everything carefully, and, as you judge fitting, correct and change [the text] both as to the use and structure of the English, and the material [scripture text]: for I have learned by experience that I can too seldom trust my own judgment, and often I have followed the counsels of men whom I do not regard as masters of language.<sup>3</sup>

I have followed the Vulgate, but have kept to a plan of

<sup>1</sup> It appears that the manuscript was sent to St. Louis, that Peter Richard was to judge of its merits, and have it printed in St. Louis or Carondelet. This was not done finally. The MSS. were sent back, and printed in Baltimore.—See Letter CCLVIII below.

<sup>2</sup> The manuscript is torn. The text appears to have been *facilius et citius . . . vendi poterit quam librorum nonnullorum*.

<sup>3</sup> *consiliis saepe obsecutus sum quos magistros linguae vix habeo.*

translating more explicit than a [former] translator has observed. I have exercised freedom,<sup>4</sup> not believing it necessary to follow the Vulgate [literally] where the meaning of the text could be simply [clearly] set forth. However I am leaving it to your judgment to fill in omissions, to correct errors, and to finish the work. You also <sup>5</sup> will have the proof sheets to correct, and to bring the work to completion for the honor and advantage of letters and religion. The volumes which have gone through the press, which I have corrected in many points, I shall send on when they are needed.

I wrote this on Septuagesima Sunday,<sup>6</sup> A. D. MDCCCLX.

CCLVII

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

As the occasion offers, I have thought well to send you three more books of the Bible. These will, with the Pentateuch, make up a volume equal [in bulk] to the second, which will contain the remaining historical books [of the Old Testament]. Furthermore I am quite convinced <sup>1</sup> that these two volumes should be issued as the first of the complete work. You are to determine this as you judge best.

If anything should happen me unexpectedly, you can get the remaining books from Henry Coskery. However I am just now enjoying good health, and I cherish the hope of see-

<sup>4</sup> sed fusiorum reddendi rationem quam interpres aliquando servavit. The interpres here appears to refer to a later Catholic translator, to Nary, Challoner, McMahon or Troy, by whom the English Version of Rheims and Douay was successively revised during the eighteenth century.

<sup>5</sup> Tui etiam erit folia quae ex prelo prodeunt corrigere.

<sup>6</sup> The date of Septuagesima Sunday in 1860 was February 5.

<sup>1</sup> ea enim sententia firmor vix oportere duo illa volumina edere nisi tanquam totius operis initium. Tui erit rem pro arbitrio determinare.

ing the entire Bible issued from the press, if your too great cautiousness does not delay the work. Indeed it is desirable to have them [the volumes] come out as soon as practicable, so as not to have Newman's<sup>2</sup> Bible published before it [this work] is finished. I am authorizing you to take out the right [copyright?] for the publishing of the entire version.<sup>3</sup> If it is accepted [successful] the profit [in money] may bring aid to the orphans from whose press it is issued.<sup>4</sup>

I wrote this the seventh before the Ides of February [Feb. 8], A. D. MDCCCLX.

### CCLVIII

#### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

Your advice to publish the volumes which remain of the Scriptures here [at Baltimore] is accepted. I will ask you therefore to go over the manuscripts and correct them,<sup>1</sup> and note what occurs to you both as to the material make-up, and the style and arrangement. Do this as quickly as possible that the labor of many years may not be without fruit by reason of repeated delays. Then send back to me corrected and annotated the copies which you have.

In reference to the printing, the chief difficulty arises from the fact that many copies of the last volume<sup>2</sup> are still unsold: The publisher<sup>3</sup> [or booksellers] think that it will be difficult

<sup>2</sup> "Newman's Bible" was in fact never issued.—See above Letters CCXLIII-CCXLV.

<sup>3</sup> Tibi facio facultatem ius comparandi integram versionem edendi.

<sup>4</sup> poterit lucrum afferre orphanis in quorum typographeo edetur.

<sup>1</sup> ut codices perlustres et emendes.

<sup>2</sup> These refer probably to the Psalms and Sapiential Books, published in 1857.

<sup>3</sup> bibliopolae.



to sell these if I undertake the work of publishing the entire Bible [as one united work]. I wish, therefore, in this difficulty to ask you for the favor of your trust in me<sup>4</sup> by ordering at once a generous number of copies to be sent to you [when finished]. Thus I will be enabled to go on with my work smoothly.

I am inclined to accept the counsel to have the whole Bible bound complete in three volumes.

I wrote this the day before the Kalends of March [February 29], MDCCCLX.

## CCLIX

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I am grateful to you for taking fifty copies of the last volume [the Psalms and Sapiential?]. However a larger number must be taken in order to satisfy the publishers, for they expended about thirteen hundred dollars in printing the work. Thus far they have not recovered this by the sale of the book.

But as you signify your readiness to bear the whole expense [of the proposed new Bible], I will send you one hundred copies more of each volume, that is, of the Prophets and the Psalms, in addition to the fifty of the Psalms [previously ordered]. Of these you may sell some to the booksellers of St. Louis, some you may give to the seminary, or to the priests of the diocese or to the Sisters and devout women, whom it will please to wander through the fields of Scripture.<sup>1</sup> If you take the same number of the two remaining volumes you will have the books of the entire Old Testament at a cost little more than the cost of the publication of one of the volumes.

<sup>4</sup> ut meam hac in re solvas fidem.

<sup>1</sup> piis iis foeminis, quas forsán iuvabit scripturarum prata percurrere.

The publishers favored me, when others refused the risk, fearing to tie up money in the contract. I am therefore the more eager that they should suffer no loss from the venture. I shall issue only the Pentateuch now.

As to the subjects submitted to my advice, I shall speak plainly what I think of the problems — I am opposed entirely to the transfer of the Bishop of Toronto. He is a man of peculiar temperament, very rigorous in economic, money measures with severe restrictions [on money problems] upon his priests.<sup>2</sup> By his inconstant and arbitrary plan of action he incurs the dislike of many: Otherwise he is a pious man and eloquent. It is not expedient to go outside the limits of the United States to find a Bishop; it may easily be an occasion for offense to our own.

Gautrelet<sup>3</sup> is a stranger to me. He is recommended to me on the authority of the Bishop of Louisville [Martin John Spalding].

P. Has been under serious charges in Kentucky.

R. Was not a success in the administration of the college, and acquired unpopularity generally.<sup>4</sup>

To me it appears that the Bishop of Natchez [William Henry Elder] ought to be transferred. He has piety and zeal to recommend him: and I do not think that you need to look for a Frenchman.<sup>5</sup> But, if you must yield to the wishes of the Metropolitan of New Orleans on this point, then Peter Lavialle is very highly recommended by his own Bishop and the Bishop of Richmond. However, I would not make a move without the advice of the Archbishop of New Orleans.

<sup>2</sup> Repugno omnino translationi Torontinensis, est enim moribus singularis, mire studens oeconomiae cum suorum sacerdotum angustiis.

<sup>3</sup> Probably Father F. Gautrelet, S.J. rector of Spring Hill College, Mobile.

<sup>4</sup> plerisque displicuit.

<sup>5</sup> nec enim existimo Gallum exquirendum.

For the see of Savannah we have recommended Jeremiah Joseph O'Connell, Peter J. Lavialle, Antony Dominick Pellicer, of whom the last named seems to me the best fitted. As he was born in Florida he is used to the climate.<sup>6</sup> He is pious, straightforward, has good judgment, and learning enough.<sup>7</sup>

I will ask you to write the Preface for Genesis, or, at least, [write] some notes on the geology of Genesis; for I pass with unsteady step through an unexplored land.<sup>8</sup>

Write me freely what you think of [my work on] the other books of the Scripture, so that I may not meet unfavorable criticism to the cost of the work.

I wrote this the third before the Ides of March [March 13], A. D. MDCCCLX.

CCLX

[Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

Francis X. Seelos, James Dolan and Michael Domenec have been recommended by the Bishop of Pittsburg. I think that we shall have to yield to his repeated requests [to resign the see], for in the present unsettled state of things there are many perils to be considered. It will be well if you write to the Holy See, where they are hesitating on a point which hardly allows of any further delay.

The one first named [above] has merit by reason of his many years of service in Pittsburg. He is equally dear to the Irish and the Germans for his gentle kindness.<sup>1</sup> He is thirty-nine years of age. He is superior in the house of studies of

<sup>6</sup> coelo adsuetus.

<sup>7</sup> satis edoctus.

<sup>8</sup> pede tremulo in regione incognata versatus.

<sup>1</sup> ob morum humanitatem.

the Redemptorists. He knows English well, though he is a native of Bavaria.<sup>2</sup> James Dolan is of blameless life, well fitted for administration;<sup>3</sup> [but] in acquired knowledge, in gifts of mind, in the power of eloquence he is not a bright light. Michael Domenec has marked good qualities.<sup>4</sup> I think that one of these three can be placed at the head of the diocese which now may be made vacant.<sup>5</sup>

The Archbishop of New Orleans [Antony Blanc], offended by the opposition of his suffragans, is said to have formed the design to resign, so that there may be another call for the usual presenting of candidates. But this [reported] plan [of Blanc] does not meet my approval. I think that he ought to retain to the end an office which he has filled worthily and well.

I wrote this the third before the Ides of April [April 13], 1860.

## CCLXI

### [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore—  
Greeting—*

In accordance with your permission I have made an agreement with Kelly and Co. that you are to receive one hundred and fifty copies of both volumes at the price for which it is sold to dealers, with some discount for prompt payment.<sup>1</sup> Lucas Brothers are to send you two hundred copies of the Psalms for three hundred dollars; I have in this case added fifty on account of the low cost. These you may give to the

<sup>2</sup> Bavarus gente.

<sup>3</sup> rebus gerendis idoneus scientia, inggenio, facundia haud claret.

<sup>4</sup> dotes habet eximias.

<sup>5</sup> diocesi vacaturae.—Bishop O'Connor resigned May 23, 1860.

<sup>1</sup> Venia a te data usus, pactus sum cum Kellio et sociis te centum quinquaginta exemplaria voluminis utriusque comparaturum, pretio quo bibliopolis venditur, diminutione aliqua facta ob pecuniam statim solutam.

Sisters or some of the clergy: they will be a help to those who use the Breviary. The Pentateuch<sup>2</sup> is now in press. I am sending two hundred copies of the treatise on Baptism free of charge.

The Bishop of Pittsburg is determined on resigning his office; and he asks me to recommend priests for the choice of his successor. I however have refused, until the Holy See orders it. Indeed I formerly advised him [O'Connor] to take steps to be transferred [a second time] to the see of Erie, as he resigned this see formerly of his own accord. He did not follow my advice. Many things are told of his strange peculiarities and hard habits of life.<sup>3</sup> For this reason I do not dare to commend him to the Holy See, though I would not propose another, without a meeting first of my colleagues, or at least without hearing their judgment.

## CCLXII

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I think that I ought to report to you that William Cahill,<sup>1</sup> of popular notoriety,<sup>2</sup> sent a certain one [advance agent] here to engage a place for his lectures.<sup>3</sup> This [agent], without a word to me, hired a sectarian church, the Universalists'. When, later on, the priest Dolan made objection to this, Cahill

<sup>2</sup> From this reference to the Pentateuch, and the following paragraph about the Bishop of Pittsburg it appears that this letter was written in the early spring of 1860, probably just before the Letter of May 6 which follows. The closing lines have been carefully cut off.

<sup>3</sup> de singulari eius sentiendi ratione, et moribus aliquanto durioribus.

<sup>1</sup> William Cahill traveled in the U. S. 1860-1864. Lectured generally and wrote on *The Wrongs of Ireland*.

<sup>2</sup> fama notissimum.

<sup>3</sup> concionibus idoneum.



wrote to me referring to what had been done, and saying that he would call to see me in a few days. I thought it well to give no answer to a letter of this kind, and to wait until he called, to see what documents [letters from his ordinary in Ireland] he could show. In the meantime a messenger came, to whom I said that I wished to see the letters of the Bishop to whom he [Cahill] is subject, in order to grant him the privilege of celebrating Mass. The lecturer has not come to see me at all; but he has lectured three times on the movement of the sea [tides?] and the course of the stars, to an audience not very large: <sup>4</sup> finally he is to speak on Ireland.

Father Sourin requested me to allow him [Cahill] to celebrate Mass: but I was unwilling to grant this, since he presented no letters.<sup>5</sup> You will gather from this that I was forced to my course of action [in the case of Cahill] by reason of a total disregard for my [episcopal] authority, and the lack of necessary letters <sup>6</sup> [on the part of Cahill]. I fear that he has none [letters from his ordinary]. It seems to me that he is wandering here and there [a free lance], his sole object to gather in money by means of ill-judged writings, and lectures on subjects of science too manifestly inaccurate.<sup>7</sup>

Whenever he lectures for the benefit of an Orphanage or for some religious institute, he demands one-half [the receipts] by contract, or certainly a good share of the money taken in. He has two laymen traveling with him to carry his traps and luggage; <sup>8</sup> and they promote his cause as far as they can, receiving [each?] as salary sixteen hundred dollars a year.<sup>9</sup>

<sup>4</sup> de aestu maris et de siderum cursu coram turba haud magna.

<sup>5</sup> quod nolui, nullis oblatis documentis.

<sup>6</sup> necessariis litteris haud exhibitis.

<sup>7</sup> quum videatur hac illac vagari pecuniae conquirendae causa, scriptis sine iudicio divulgatis et concionibus de scientiis parum accurate.

<sup>8</sup> qui instrumenta et impedimenta ferunt.

<sup>9</sup> accepto annuo stipendio mille et sex centorum nummorum.

Such a plan of life appears to me too little befitting [the calling of a priest]. I am not sorry, therefore, for having had the opportunity of opposing it. He threatens to make complaint in the papers.<sup>10</sup>

The Pentateuch is almost finished [the printing]: within two weeks easily I will see the end, a work of five hundred pages. Another volume will follow of six hundred, about. This will finish the whole work [the Old Testament].

I will ask you to undertake the work of reducing to one volume the two in which I have published the New Testament,<sup>11</sup> adding the notes to show agreement with the reading of the [Latin] Vulgate, but in shorter form. The stock is all sold now.<sup>12</sup> The entire Testament [Gospel narratives, Acts, Epistles and Apocalypse] ought therefore to be put into press again. It will readily find buyers.

I wrote this on the feast of St. John before the Latin Gate [May 6] in the year MDCCCLX.

[P. S.] Nineteen years have passed since I invited the Episcopal prelates to unity, with apparently no result.<sup>13</sup>

<sup>10</sup> minatur se in ephemeridibus quesitum.

<sup>11</sup> This was done by Francis Patrick himself. The Introductory is signed: "Baltimore, May, 1862.—See "GENERAL INTRODUCTION" to the New Testament, pp. vi-vii.

<sup>12</sup> omnia iam divendita sunt exemplaria.

<sup>13</sup> Novemdecim elapsi sunt anni ex quo Episcopales antistites ad unitatem invitavi, nullo, ut videtur, fructu.—The reference is evidently to "A LETTER ON CHRISTIAN UNION addressed to the Bishops of the Protestant Episcopal Church"—PHILADELPHIA, Cummiskey, 1841—A Pamphlet distinct from the "*Letter on Christian Union to the Right Rev. B. B. Smith, Protestant Bishop of Kentucky*, published by Fithian, Philadelphia, 1836.

## CCLXIII

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I am very grateful to you for pointing out the geographical error, which I have now corrected. I ask you again to continue the work, that all inaccuracies may be removed, especially from the New Testament.

I would like to abbreviate the annotations, or rather the citations of the Codices, using the initial letters only; but yet in such a way as to make it quite clear where the Vulgate is preferred to the Protestant [English] version. This is true chiefly in the New Testament.

The Pentateuch is entirely through the press, though it is not yet ready for sale. The other volume is not yet in the printer's hands.

The girl Hooper gave me the commentaries on Genesis.<sup>1</sup>

What was reported about men appointed by the Pope [a commission of Englishmen?] to revise the Douay version is altogether without foundation.<sup>2</sup> But John Henry Newman has made it known to me through J. G. Shea that a plan to unite forces [for the proposed translation] was presented to the sacred Congregation for consideration.<sup>3</sup> I do not know the explanation of this, that this excellent man [Newman] should convey this information through the medium of a layman; for some time ago he answered the letter of the [American] prelates, saying that he had arranged everything for the publication of the [new] version. He says [now] that he does not know

<sup>1</sup> Puella Hooper mihi tradidit commentationes de Genesi.

<sup>2</sup> Quod de designatis a Pontifice, qui versionem Duacenam emendarent, relatum est omni caret fundamento.

<sup>3</sup> Joannes H. Newman per J. G. Shea mihi significavit propositionem de coniungendis viribus apud S. Cong. in deliberatione positam.

with security what the course will be, that the Cardinals are studying the problem.<sup>4</sup>

I have given notice to Lucas that the cost of the [publication of] books [the amount due]<sup>5</sup> is ready for him. Kelly will send the copies of the Pentateuch immediately. I think it well to leave some on sale with Duggan<sup>6</sup> [bookseller]. Otherwise he will hardly get them, as he usually buys his stock from Murphy. Next week the beginning of the new volume will go into press.

I wrote this as the paschal season is drawing to its close,<sup>7</sup>  
A. D. MDCCCLX.

[P. S.] Cahill has visited Washington<sup>8</sup> city, and, at the invitation of the Fathers of the Society, he addressed the devout sodalists in the church of St. Aloysius, not however in a formal sermon.<sup>9</sup> It was in the evening on Sunday.<sup>10</sup> Afterward he visited Richmond and was kindly received by the Bishop, who also wrote reporting the fact to the Catholic Mirror<sup>11</sup> of this city: but he did not succeed in having the papers publish it.<sup>12</sup> He came back to Washington, and in

<sup>4</sup> non certo nosse quod persuasum habet, Cardinales rem perpendere. The meaning is not quite clear. I take the *persuasum habet* to refer to the result of the Sacred Congregation's deliberations referred to above. Newman in fact knew his course, and he was at this time quite sure that his course was *blocked* by the tardy coöperation of the English Hierarchy, in the plan which they had fostered so long as there was no actual risk, and no work to be sustained.

<sup>5</sup> Probably the amount due for printing and binding.

<sup>6</sup> Thomas Duggan & Co., 9 South Third St., St. Louis, 1860.

<sup>7</sup> probably the Saturday before Trinity Sunday.—See reference to ordinations in postscript.

<sup>8</sup> Vasintonopolim.

<sup>9</sup> non tamen concionando solemniter.

<sup>10</sup> Dominica quadam vespere.

<sup>11</sup> Speculi Catholici.

<sup>12</sup> non potuit efficere ut ephemeridibus insereretur.



company with two of the Fathers [Jesuits?] he went to see the President. Some [friends] asked Professor Henry of the Smithsonian Institute to permit him [Cahill] to lecture on the sciences in the hall. He [Henry] refused, saying: He is a "humbug".<sup>13</sup> I sent a complaint to the Provincial, who has sent me an apology.

This day I ordained four priests. One is Morus O'Connor, formerly a protestant minister, ordained for the diocese of Halifax. The three others are Redemptorists.

## CCLXIV

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

In a meeting of the Bishops of the Province held on the fifth day of this month, the Vicar Apostolic of Florida [Verot] being absent, we presented the names of Tobias Mullen, James Dolan and Michael Domenec as our choice, one of whom is to be named successor to the Bishop of Pittsburg. He [Bishop O'Connor] complains that Tobias Mullen resisted the authority of his brother [James O'Connor] when he was Administrator of the diocese, by favoring opponents:<sup>1</sup> But, as he [Michael O'Connor] failed to inform us of the course of action [of his brother], I did not object to the Bishop of Wheeling's proposing the name [of Mullen], though I would not approve a letter written referring to the Administrator. James Dolan has not a very gifted mind,<sup>2</sup> nor power of eloquence, though he has integrity of life, and is considered practical in the administration of affairs. To Michael Domenec there is the objection that he is a Spaniard, and therefore hardly acceptable to the clergy [of Pittsburg].

<sup>13</sup> *dicens eum "humbug" esse.*

<sup>1</sup> *refragantibus fovendo.*

<sup>2</sup> *non admodum claret ingenio.*



Action was taken on fixing a pension for the [resigning] Bishop, O'Connor. The prelates decided that this should be the sum of eight hundred dollars [yearly]; but on condition that he hand over to his successor the property<sup>3</sup> which he holds in his own name near Birmingham, and money loaned [to the credit of the diocese]. He [O'Connor] was angered by this condition which the prelates imposed. I therefore counseled him to pay over the money at once by liquidating the debt on the church,<sup>4</sup> thus removing the difficulty and avoiding the danger of having the money turned to other purposes. He [O'Connor] communicated to most of the priests [of the diocese of Pittsburg] the names proposed for the choice of his successor, inviting them to open their minds on the subject. The result is that they have all written to me.<sup>5</sup>

The Bishop of Galveston [Odin] asked my counsel in reference to the see of New Orleans, saying that it had been the dead<sup>6</sup> prelate's wish to have the Bishop of Natchez [William Henry Elder] named as his Coadjutor; but that he was unwilling to take him away from his own flock, which would suffer by his departure. My advice was that they hold a meeting of the prelates [of the Metropolitan see of New Orleans], if they could come together in some place where there is no danger of the fever; or at least that he communicate by letter with the Bishops of the Province suggesting that they add, with fitting remarks, the name of the Bishop of Natchez to the names of those presented by the deceased Archbishop.

I think that the Bishop of Galveston himself should be transferred [to New Orleans]. He is an Apostolic man, and

<sup>3</sup> fundos quos suo nomine habet prope Birmingham et pecuniam mutuo traditam. *Birmingham* is described in *Day's Collection* as a "Borough one mile south of Pittsburg, on the opposite side of the Monogahela river."

<sup>4</sup> probably the Cathedral, but possibly liabilities of the whole diocese.

<sup>5</sup> unde contigit ut ad me scriberent universi.

<sup>6</sup> Archbishop Blanc died June 20, 1860.

hardly able to endure now the [strenuous] labors of his see. I am sorry that the Bishop of Mobile is away traveling, and the Bishop of Natchez is absent also giving retreats.<sup>7</sup> F. Gautrelet, S.J., seems to me, as he is known to me by report, to deserve to be named as third choice.

We have issued a Pastoral ordering a collection in all the churches of the Province for the first Sunday of September. The clergy of Georgia<sup>8</sup> have already sent eight thousand francs in the name of the faithful for the relief of the Pope.

Two hundred pages of the new volume are now in type, the rest will follow soon. I hope that you will have the New Testament ready, which I shall publish next.<sup>9</sup>

I wrote this the third before the Ides of July [July 13], A. D. MDCCCLX.

CCLXV

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I extend to you my kind wishes for your birthday [August 17], praying that you may have many years to come.

The contribution of your Province for the relief of converts is now wanted, for the time of the half-yearly payment to Ives is near: and Huntington is struggling with ill-health and want.

I received a letter from Newman, in which he says that he had not thought of my hesitating [in the publication of the Bible] on his account. He shows that he is insecure [in his plan] as the Cardinal [Wiseman] is away.<sup>1</sup>

<sup>7</sup> exercitiis tradendis occupatum.

<sup>8</sup> Georgiensis clerus.

<sup>9</sup> Spero te novum testamentum habiturum paratum, quod deinceps edam.

<sup>1</sup> se haud suspicatum fuisse me haesisse sui occasione, qui incertum se prodit, absente Cardinali.

The last volume is almost printed. It will be finished easily within three weeks.

His Eminence the Prefect [of Propaganda] has told me in a letter that Savannah will have a Bishop very soon; but he did not give his name.

The Bishop of Galveston has recommended the transfer<sup>2</sup> of the Bishop of Burlington, which I do not approve, or the Bishop of Natchez, which I will not oppose. At the same time he praises John Cambiaso, S.J., who has good qualities. He has rejected also [as unfounded] the objections made against Napoleon J. Perchè, which the Bishop of Louisville has also explained, believing that they have no longer any force against him. Indeed he is not proved to have been conscious of wrong, though his action was imprudent. The Bishop of Natchitoches [Martin] thinks that the Bishop of Galveston should by all measures be appointed [to New Orleans]. I agree with him.

You ought to give your judgment on this subject to the Sacred Congregation as soon as possible, so as not to leave the See of [New] Orleans long a widow.

A. D. MDCCCLX [August 17].<sup>3</sup>

CCLXVI

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Aloysius Leitner, a Pole, a student of Urban College [Rome], vexed by German tricks and complaints, has asked for letters of recommendation to you. He has the recommendation of his own Bishop. He has studied mathematics and music, and knows the English language. I hope therefore that he may find some useful employment.

<sup>2</sup> Apparently to New Orleans.

<sup>3</sup> No month or day is given. I am supplying the date from the birthday congratulations above.

I am pleased to know that you made a gift of money to Huntington, who is in need, and a truly worthy man: But I hope that your suffragans will give something for [the relief of] Ives, for the usual resources are wanting.<sup>1</sup>

I have a letter from the Cardinal Prefect, in which he informs me that it is not the custom of the Holy See to give the approval of its authority to vernacular versions [of the Bible], though it has on one occasion praised the Italian version of Martini: But it refused the approbation<sup>2</sup> of a new version to the English Bishops. However he gives the ornament of fine words<sup>3</sup> to my work, which, he says, he has received gratefully, as I have noted in the Preface. When the last volume is out, I think I shall have to rest from labor. As I am getting old,<sup>4</sup> I cannot think of planning a new version.

I will send you copies within a few weeks.

The Bishop of Pittsburg has unwillingly agreed to the conditions laid down by the Bishops [of the Province] to transfer to his successor the lands which he holds near Bermingham [Birmingham], and the money which he has with you [loaned], which yet he designates for pious purposes. But he is appealing to the authority of the Holy See for a final settlement.<sup>5</sup> He visited me recently, when he was going to make a retreat with the Jesuits. He is absolutely opposed to the promotion of Tobias Mullen as Bishop. James Dolan is not fitted [for the office], and [himself] resolutely refuses: so that either Michael Domenec or Francis Seelos<sup>6</sup> will have to be the choice. They praise the last named very highly.

<sup>1</sup> nam desunt consueta subsidia.

<sup>2</sup> sed recusasse Episcopis Anglis versionis novae approbationem.

<sup>3</sup> Coeterum ornat elogiis opus meum.

<sup>4</sup> Perfecto ultimo volumine a laboribus cessandum duxi, nec enim de nova versione quacumque mihi senescenti cogitandum. The *nova versione quacumque* probably means new corrections in prospective later editions

<sup>5</sup> sed S. Sedis implorat auctoritatem ut omnia componantur.

<sup>6</sup> Francis X. Seelos. C.SS.R., Rector of the church of SS. Peter and Paul in Cumberland, Md.

I wrote this at Baltimore the sixteenth before the Kalends of October [September 16], A. D. MDCCCLX.

## CCLXVII

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

I have received gratefully two hundred dollars [the contribution] of the Bishops of the Province for the relief of converts. What you have collected for the aid of the Pope you can send by draft on the City [Rome] in favor of William McCloskey, who will hand it to the Pope, or to the Cardinal Prefect.

The two errors which you pointed out in the Psalms have been corrected long since, and also many other points. Do not however give up [the practice of] marking whatever in reading you find ought to be corrected.

If you so wish you may enclose a draft [made out] in favor of the Cardinal in a letter to McCloskey.

Peter Lavialle refuses the office of the episcopate, saying that it is his desire to enter a religious order, moreover that he is a stranger to that diocese and its clergy.<sup>1</sup> Michael Domenec is hesitating.

The Bishop of Monterey<sup>2</sup> is stopping here on his way back from Rome. But he is unwilling to go back to his diocese unless the Holy See releases him from an order to approve certain individuals,† whom he judges to be unworthy of the ministry of sacred things. He is thinking seriously therefore of returning to Rome to urge his case again, and to resign his

<sup>1</sup> seque a dioecesi illa cleroque alienum prodens. Perhaps: *out of sympathy* with that diocese and its clergy, would be more correct.

<sup>2</sup> Montisregensis.—The Bishop of Monterey 1854-1878 was Thaddeus Amat, C.M.



office, if the Sacred Congregation will not mitigate its decree. In the meantime he will visit Canada, awaiting [further] news.

Michael O'Connor made a full month's retreat with the Fathers of the Society of Jesus at Frederick before he embarked [for Europe]. The purpose, it appears, is to enter the Society. However he showed himself very eager about his pension in a meeting of three Bishops with myself later on, and he complained grievously of the small amount [of the pension] fixed in the assembly of the Bishops of the Province on the fifth day of July, that is, eight hundred dollars yearly. He complained also about the conditions placed, [i. e.] that the pension could not be transferred, or collected by another in his name, in his default; or, if it happened that he should be prevented by sickness, that it would be enough to pay what would provide for his care.<sup>3</sup> These conditions were made because he frequently gave indications of a danger of losing his mind. He was moreover opposed to having the payment of the pension left to the will of his successor, and insisted that it be allowed him to receive the interest which he has been receiving from a loan, the right to the principle being transferred. He desired also to burden the property which he holds near Bermingham for the support of two students at the American College, and to retain a generous amount for the Sisters of Mercy. He had already appealed to the Pope for these concessions, who [the Pope] asked my opinion through the Sacred Congregation: but I asked to have three prelates decide the problem by vote. The Cardinal Prefect says not a word about it in the letter which comes with the Bulls. The Bishops feared that he might transfer his claim to a religious order, which would burden the diocese for many years. I hope that there may be a friendly settlement.

I wrote this the Ides of November [November 13], A. D. MDCCCLX.

<sup>3</sup> ipso negligente, et, si ei contigerit morbo impediri quod sufficeret impensas curationis solvere.

## CCLXVIII

## [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Just returned <sup>1</sup> from Pittsburg, where last Sunday I consecrated Michael Domenec the second Bishop of the see. I have thought it well to inform you of what was done in a meeting held on the same day at five o'clock in the afternoon.

The Bishops [of the Province], assembled with me [in Baltimore?] on the fifth day of July, had agreed on allowing a yearly pension of eight hundred dollars to be paid to Bishop O'Connor, on this condition however that he hand over to the new Bishop the properties which he holds in his own name, and all money securities.<sup>2</sup> He himself complained about the amount, as being too little. He also objected to certain conditions appended, and insisted upon his rightful claims upon lands and ten thousand dollars due to him from the cathedral church. He [O'Connor] committed the defense of all these claims to the Bishop of Philadelphia [Wood]. Besides him [Wood] were present the Bishops of Wheeling [Whelan], Erie [Young], and the new Bishop [Domenec of Pittsburg]. To these the Bishop of Philadelphia proposed that the pension to Bishop O'Connor be [raised to] one thousand dollars yearly. The Bishop of Wheeling opposed this; the others, generally, were not averse [to the increase of the pension]. The Bishop of Philadelphia said that Bishop O'Connor is renouncing his right to ten thousand dollars on agreement that the new Bishop [of Pittsburg] keep always in the American College at Rome two students preparing for the ministry. This too was ap-

<sup>1</sup> Redux Pittsburgo, ubi Dominica proxime elapsa consecravi Michaellem Domenec, episcopum secundum.

<sup>2</sup> fundos quos nomine suo tenet et omnes pecunias locatas ad novum Episcopum transferret. Questus est ipse de summa parum sufficienti, et de quibusdam adiectis conditionibus.

proved. He added also that the lands<sup>3</sup> would be handed over and the money [delivered] as soon as provision was made for the paying of the pension. But when I understood that he intended to take 17,000 dollars [securities] out of your hands [control], to be invested in securities of the city of Philadelphia,<sup>4</sup> thus to provide for the pension through a board of commissaries, who are to collect six percent [of capital invested] paying one thousand dollars yearly in semi-annual payments, I said that such a plan did not meet my approval at all.<sup>5</sup> He [Wood] insisted very strongly; and protested that he could not approve any other plan. The meeting was brought to a close, leaving the problem unsolved.<sup>6</sup> But I fear that he [Wood] will try to carry the plan into effect. For this reason I declared to James O'Connor that I and the other Bishops [of the Province] are absolutely out of sympathy with the plan.

I wish you therefore to be on your guard not to yield to such designs, unless you are in a manner forced to it by authority of the [civil] law.

Bishop<sup>7</sup> O'Connor gave to his brother [James] authoritative instructions to act in his name fortified by a written document in legal form: But I do not know whether he gave a like power in writing to the Bishop of Philadelphia.

I wrote this the third before the Ides of December [December 11] MDCCCLX.

<sup>3</sup> fundos transferendos.

<sup>4</sup> Quum autem intelligerem eum velle 17.000 nummos e tuis manibus tollere ut emptis actionibus Philadelphiae civitatis.

<sup>5</sup> id consilii mihi omnino non arridere, institit vehementer.

<sup>6</sup> coetus solutus est, re in medio relictâ.

<sup>7</sup> Dedit Episcopus O'Connor fratri in mandatis ut eius nomine ageret, documento instrumentoque legitimo; sed utrum Philadelphiensi parem potestatem scripto dederit nescio.

## CCLXIX

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

As the new year opens I pray that all things may be to you peaceful and prosperous.

I have no thought of publishing any new work, though I am physically in good health.<sup>1</sup> But there is a plan out to issue the New Testament in one volume, which, if I could have it free of all errors, I would wish to issue in stereotype<sup>2</sup> plates. George Allen,<sup>3</sup> professor in the University of Pennsylvania, has helped me very much in this work of correcting my former edition of the Gospel narratives; also Peter Fredet, while he was living, and L. S. Ives gave me assistance. But I fear that inaccuracies will remain.

Murphy wishes to publish [anew] the whole Bible: but I would hardly dare to attempt this, as [in effect] it would be introducing the work to general use on my own [sole] authority. Moreover, while the volumes formerly published remain unsold, I can not issue an entirely new edition without loss to booksellers. I would think it better to wait, as the times are insecure or turbulent,<sup>4</sup> but advancing age reminds me that I must work on. However I shall consult with the publishers

<sup>1</sup> viribus valeam.

<sup>2</sup> typis solidis edendum velim.

<sup>3</sup> George Allen.— See Letter CLX, note. In a manuscript letter of the Archbishop to George Allen, dated Jan. 13, 1862, reference is made to this *help* in the correcting of the *Gospel version*: "Dr. Ives gave us a delightful lecture last Monday evening. He has rendered me the same service as you did by revising the Gospels. I hope to put the N. T. to press very soon."—Collection of MS., The gift of Gregory B. Keen to American Catholic Historical Society.

<sup>4</sup> The beginning of the war of the "Rebellion"—nisi aetas provecta festinandum suaderet.

before I determine definitely upon anything. I shall not begin work on a new Version.<sup>5</sup>

I learn from newspapers that Michael O'Connor has entered the Society of Jesus. I knew that he had been thinking of this course. I hope that affairs in Pittsburg may be arranged in order. I am surprised that he was so insistent upon his pension, while he was intending to enter a religious order.

You have not told me whether or not you paid the editor of the St. Louis periodical in my name. He is threatening to publish the names of Chicago subscribers who are not paying. If any harm comes to me from this, I shall hold you to blame.<sup>6</sup>

I wrote this in the year 1861.<sup>7</sup>

CCLXX

[Original Latin]

*The Metropolitan of Baltimore to the Metropolitan of St. Louis—Greeting—*

I have the [new] edition of the New Testament prepared for publication in one volume. Citations and places indicated are to be placed at the foot of the page, and notes will be reduced to briefer form. But as to whether it is to be printed from plates or ordinary type<sup>1</sup> I will ask your judgment, for I can do neither one without your [financial] aid. The setting of the type will cost one thousand dollars, to which we must add five hundred for paper and press labor,<sup>2</sup> if the usual

<sup>5</sup> Novam Versionem minime aggrediar. The work contemplated above evidently comprehended corrections only of earlier editions, not a new Translation or Version of the Bible.

<sup>6</sup> minatur Chicaginenses haud solventes se revelaturum—Si probri quid mihi contigerit, te culpandum habebō.

<sup>7</sup> Scripsi anno 1861. The date is Jan. 1. The letter opens: *Novo ineunte anno.*

<sup>1</sup> solidis typis, vel consueta ratione.

<sup>2</sup> pro charta et preli labore.



method is chosen. This amount will have to be paid in order as follows: four hundred down immediately, as soon as the work goes to press, to buy the paper; one thousand one hundred when the work is done. But the publishers<sup>3</sup> will give me the price of the books sold, retaining the amount of their commission.<sup>4</sup> If it is printed from the solid type,<sup>5</sup> I will have to pay the full cost of the plates, which will amount easily to one thousand five hundred dollars. But the publishers will take upon themselves the cost of paper and press work, and the burden of making sales, allowing me twenty-five cents for every copy coming from the plates,<sup>6</sup> and the right of ownership over the plates remains with me entire.<sup>7</sup> However it will be necessary to sell six thousand copies in order to recover money [invested].

I confess that I prefer the usual way [of printing by movable type], for I do not wish it to be thought that I am introducing the volume into general use without the approval and authority of councils [Metropolitan synods] and Bishops, chiefly for the reason that there will be many points that will have to be corrected. If therefore you think as I do on this subject, I wish you to be prepared to pay four hundred dollars to get the paper. I shall wait for your consent however before giving this order in writing.<sup>8</sup>

I have no news thus far from Peter Lavialle, though I forwarded to him the Bulls sent back from Rome three weeks ago.<sup>9</sup>

<sup>3</sup> bibliopolae.

<sup>4</sup> deducta sua mercede.

<sup>5</sup> si typis solidis edatur totum laminarum pretium solvam oportet.

<sup>6</sup> viginti quinque obolis mihi persolvendis pro quolibet exemplari e laminis traducto.

<sup>7</sup> jus proprietatis in laminas mihi manet integrum.

<sup>8</sup> antequam id scripto iussero.

<sup>9</sup> Bullas Roma remissas ad eum ante tres hebdomadas mandaverim.

The Pittsburg problem is happily settled by authority of the Holy See delegated to me.<sup>10</sup> James O'Connor, in the name of his brother, takes the burden, and transfers to Bishop Domenec the Bermingham properties and money loaned in the city of St. Louis, and remits the obligation of ten thousand dollars due to him from the cathedral. Bishop Domenec binds himself, by giving security also, for the annual payment of a thousand dollars to the Bishop [Michael] O'Connor so long as he lives.<sup>11</sup>

Timothy Bermingham, a good priest of the diocese of Charleston, who lately started on his way to Rome, to relieve his mind from labors, (I do not know by whose advice) reports that the Bishop [Lynch] does not favor secession,<sup>12</sup> which the editor of the paper<sup>13</sup> does, with little judgment indeed, as it appears to me. I am sorry to see that Napoleon Perché<sup>14</sup> has dared to do the same: therefore I believe him to be unfit to occupy a see [as its head], yet I fear he may be promoted. I marvel that a priest, with no official, representative standing, should presume to set forth in the newspapers his own opinion as the norm of action: and that moreover on the most grave and difficult of questions [of allegiance to government], especially when so great a number of men had taken the oath of loyalty on occasion of the taking of the city.

<sup>10</sup> S. Sedis auctoritate mihi demandata.

<sup>11</sup> Jacobo O'Connor, nomine fratris, in se suscipiente ut transferat ad episcopum Domenec fundos Bermingham et pecunias locatas in urbe S. Ludovici, et remittente debitum sibi a Cathedrale decem mille nummorum: et Episcopo Domenec se obligante, hypotheca etiam data, pro annua pensione mille nummorum episcopo O'Connor vita durante, solvenda.

<sup>12</sup> non favere scissioni.

<sup>13</sup> The paper referred to is evidently the Catholic Miscellany of Charleston.

<sup>14</sup> Napoleon Perché, a priest in the diocese of New Orleans, Chaplain to the Ursulines.—DIRECTORY, 1860.

I am cherishing the hope that the public tranquil order will not be disturbed: though I feel insecure. The peril is surely very grave. The President elect [Lincoln], for whom some were laying plans of insult, if I may not say plots of treachery,<sup>15</sup> has escaped unharmed.

I wish you would answer at once, so as not to prolong delays; my years are passing, though I am physically in vigor.

I wrote this the day before the Kalends of March [February 28] MDCCCLXI.

CCLXXI

[Original Latin]

*Alleluia*

A certain man from St. Louis has brought me a book made up of historical selections, which was issued recently from the Carondelet press. I have gone over it, nearly all, with great pleasure and satisfaction.

I have given my work on the New Testament to L. S. Ives for corrections; he promises to give attention in particular to the English construction: but he is waiting for more leisure, when studies are suspended for a time.<sup>1</sup> His wife is suffering from a cancer in the face.<sup>2</sup> The excellent man Huntington is said to be approaching the end of life rapidly, phthisis [is the disorder].

The Bishop of Charleston visiting us recently, made it clear that he has no confidence in the federation of the States of the South. It cannot endure. But the Catholic Miscellany favors it too much,<sup>3</sup> as James Corcoran is carried away by the popular error.

<sup>15</sup> Feliciter evasit electus praeses, cui parabant aliqui probra, ne dicam insidias.

<sup>1</sup> differt donec otium fuerit, studiis ad tempus sepositis.

<sup>2</sup> cancro in vultu comeditur.

<sup>3</sup> nimis favet.

I wrote this the Monday after Easter,<sup>4</sup> A. D. MDCCCLXI.

[P. S.] Andrew Wall, missionary in Grenada, greets you in a letter written February 20.

CCLXXII

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

At last I break my long silence in order to ask your favor with the suffragans for the relief of Ives, to whom we shall have to pay six hundred dollars within two months. Huntingdon's [Huntington] health is completely broken.<sup>1</sup> He too ought to have assistance, if it can be arranged.

Three priests have been recommended by the Archbishop of New Orleans [Odin] for the See of Galveston—C. Dubuys, Peter Parizot and L. C. M. Chambodut. We [of the Province of Baltimore] have again presented [to Rome] the name of Antony Dominick Pellicer for the see of Savannah, adding three others—James Hasson, Bernard McManus and Henry F. Parke. McManus appears to me hardly fitted [for the work]. Parke has poor health.<sup>2</sup> Pellicer is representative by reason of his piety, his blameless moral character, as well as his human kindness, though he did recite prayers<sup>3</sup> for the Assembly of Confederates; which however he could hardly avoid.

The military head who has control of affairs in this city has allowed no looting<sup>4</sup> of civilians or of ourselves. He has

<sup>4</sup> Easter.—The date of Easter 1861 was March 31.

<sup>1</sup> *valitudo prorsus afflicta.*

<sup>2</sup> *valitudine laborat.*

<sup>3</sup> *preces fuderit pro coetu confoederatorum.*—Probably the Confederate Congress.

<sup>4</sup> *cladem nullam.*

[however] imprisoned those whom he mistrusts with no regard for constitutional rights.<sup>5</sup>

Major General Scott<sup>6</sup> has promised the Salesians [Visitation Nuns] at Georgetown that they will suffer no harm from the encampment of the soldiers near them.<sup>7</sup>

The College [Georgetown] is finally restored to the Society. The other buildings belonging to us have remained free.

A son was born to our uncle a few days since with great peril to the mother, *instrumento eductus ex utero*. The child died. The mother survives. She is five years his senior.

At the request of George Ripley<sup>8</sup> I have prepared an article for the New American Cyclopædia, which is to be published soon, on the Church Catholic—Roman.

I have given the New Testament to Ives for corrections.

The second volume of the Moral Theology is through the press. When an opportunity offers I shall send it to you.

The volumes of Scripture hardly come [from the printer's], things are so unsettled.<sup>9</sup> The booksellers<sup>10</sup> are on this account very anxious.

I wrote this on the Ides of July [July 15] MDCCCLXI.

<sup>5</sup> *carcere includit quos suspectos habet, magnae chartae iuribus nihil habitis.*

<sup>6</sup> Scott, dux supremus.

<sup>7</sup> *nihil eis inferendum molestiae, militum apud eas collocatione.*

<sup>8</sup> George Ripley together with Charles A. Dana, editors of "New American Cyclopedic"—1857-1863, again 1876.

<sup>9</sup> The uncertainty and insecurity of the war.

<sup>10</sup> *bibliopolae*—probably publishers are meant.



## CCLXXIII

## [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Returning from the funeral of David Mulholland,<sup>1</sup> a very worthy priest, I have thought it well to communicate to you the earnest request of certain women living in Philadelphia—A murder committed in the city of St. Louis was reported in the newspapers some months ago—The crime was charged to William Sullivan, who was imprisoned. A woman, Shea by name, who has a nephew of that name born in Philadelphia or New York, begs, if it is in any way possible, that you make inquiry to find out whether it is he [the nephew].<sup>2</sup>

A man named Cornelius (Neal) Kelly went to St. Louis from Philadelphia some years ago together with his wife. He [Kelly] was for some time employed by the Visitation Nuns at Kaskaskia. His sister inquires to know whether he is still living.

Maryland has fallen.<sup>3</sup> Nothing serious [in the way of loss] has thus far come to us [Church properties]: but we are in great peril surely. I sympathize with you also in your danger.<sup>4</sup> I wish you well for the new year of your life upon which you have just entered.<sup>5</sup>

<sup>1</sup> David Mulholland, Rector of the church of St. John Baptist, Manayunk since 1837—Father Mulholland died August 14, 1861 in his seventy-first year. *preces quarundam Philadelphiae commorantium.*

<sup>2</sup> These inquiries about "little members of the flock" show us the kind thoughtfulness of the great Archbishop. They reveal something of the character of the man easily approached by the poor and the lowly; though he had been away from Philadelphia for ten years, his sympathy is remembered; and these inquiries prove that his kindness was not limited to mere formal affability.

<sup>3</sup> *Marylandia iacet.*

<sup>4</sup> *Tibi periclitanti condoleo.*

<sup>5</sup> Peter Richard was born August 17, 1806.

The Bishop of Danaba<sup>6</sup> has been transferred to the see of Savannah. He has come here to search after a letter<sup>7</sup> containing money, which was sent from Europe, and has either been lost in transit or is detained in the main office<sup>8</sup> [Washington]. I do not know what success he has had [in the search]. It is difficult to return to parts of the South.

If the prelates of your province wish to contribute something for the relief of the converts, you will have to make provision for the sending of it quickly and safely; for the time of payment of the pension of Ives is drawing near, and Huntington labors burdened with poverty and poor health. If you can do anything for him it will be a work of great merit before God. If you send it to me, I will see that it reaches him, for he is staying in the mountains of Pennsylvania, on account of the purer air.

Brownson, tired out with contradictions, and suffering from his eyes,<sup>9</sup> will give up his work [the "*Review*"] in the month of October. He will be in need of the means to sustain life.<sup>10</sup> It would be an excellent thing to fix a pension for him of at least six hundred dollars a year. If the Bishops favor<sup>11</sup> this, it can be done easily.

It is his [Brownson's] purpose, in the coming number [of the "*Review*"], to correct his errors.<sup>12</sup>

<sup>6</sup> Danabensis—Titular of Augustine Verot, Vicar Apostolic of Florida.

<sup>7</sup> de litteris eleemosynas continentibus ex Europa missis . . . inquisiturus.

<sup>8</sup> in diribitorio praeipuo.

<sup>9</sup> contradictionum pertaesus et oculis laesus.

<sup>10</sup> subsidiis ad vitam sustentandam omnino carens.

<sup>11</sup> si praesules plerique faveant.

<sup>12</sup> Errata corrigere proximo libello proponit. In the October issue of Brownson's *Review*, 1861 is a long paper: *Various Objections Answered*, pp. 417-462; but they appear to be rather in the form of a *defense* than an *apology* for extreme views or mistakes of judgment.—See Letter CCLXXVII below.

I wrote this the tenth before the Kalends of September [August 23] MDCCCLXI.

## CCLXXIV

## [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

I wish you would receive kindly Augustine Henry Kilty, a naval officer [Rear Admiral], who, by government orders, has gone to our city. He embraced the Faith some years ago, and he has sisters who are Catholics.

I wrote you two weeks ago asking aid for Ives. If you can do anything, it should be done at once: but you will have to find a way to send it safely, so as not to let it fall into strange [enemy's] hands.<sup>1</sup>

It has been determined to destroy this city if the confederate soldiers come here:<sup>2</sup> we are surrounded by the military, and they are raising ramparts from which to throw shells into the city. The more wealthy [inhabitants] are sending elsewhere their possessions of gold and silver to keep them safe. I hope, however, by the intercession of the Mother of God that we may escape, as we have heretofore. I sympathize with you in your peril.

I wrote this after the first Vespers of the Nativity of the Virgin,<sup>3</sup> in the year MDCCCLXI.

<sup>1</sup> ne in alienas manus veniat.

<sup>2</sup> decretum est civitatem hanc delere, si milites confoederati accedant.

<sup>3</sup> festi Nativitatis Virginis Vespertino officio inchoato September 7, afternoon.

## CCLXXV

## [Original Latin]

AUSPICE MARIA <sup>1</sup>

I send you kind thoughts on the day in return for congratulations on my birthday, which I received after a long silence; and I pray that you may have good joy for the feast days, which are drawing near. I have no plan to begin any new work [literary] in the future; but I wish to issue the New Testament in one volume. This will be almost necessary in order to sell the earlier volumes [of the Old Testament]. Ives has now read over the [copy of the] Gospel narratives. I am pleased to accept his corrections. The publishers are complaining that it has not a ready sale,<sup>2</sup> and they want a new edition of the [Old] Testament, though they hardly dare take the risk of printing it at their own cost.

I wish to know how many copies I may send you at the usual price, that is, of three dollars, one-fourth off.<sup>3</sup>

I will hold you freed of the promise to come to the relief of Brownson, though I believe that, from his gloomy disposition, he suffers very much.<sup>4</sup> I would correct what he criticizes in my style if someone would point out [in particular] the faults of my writing.<sup>5</sup>

As for the rest, the protestant [English] version can hardly be made the basis for a Catholic translation, which, following the discipline that prevails, ought to conform to the [Latin] Vulgate.

<sup>1</sup> There is no other address or salutation. From reference to his birthday (December 3) the day is probably the feast of the Immaculate Conception.

<sup>2</sup> haud facile divendi.

<sup>3</sup> pretio consueto, trium scilicet nummorum, quarta parte deducta.

<sup>4</sup> quamvis eum ex indole infelici ferri ad extrema existimem.

<sup>5</sup> Quae in meo stylo reprehendit emendarem, si quis mihi calami vitia ostenderet.

I am physically strong, though someone thinks that I am failing.<sup>6</sup>

The Archbishop of New York [Hughes], at the request of the Secretary of State, is going to Paris and Madrid<sup>7</sup> to promote the affairs of Government. It is said that he also wishes to get from the Pope jurisdiction to appoint army chaplains, as the President [Lincoln] has requested him, in a letter written in his own hand, to recommend chaplains for the Hospitals.

MDCCCLXI.

CCLXXVI

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Your draft for one hundred dollars has reached me. As to the Carmelites<sup>1</sup> [women], I wish not to bar them, though I hardly dare to praise them where they do not agree in their plans and aims. For the rest, they are generally fervent [religious], and serve God sincerely. In the present state of things it is hardly practical to think of introducing new institutes into a diocese.

Since last I wrote more than twenty civilians, men of standing, generally members of Legislature, have been detained in prison, none of them, as it appears, for crime,<sup>2</sup> but to prevent their blocking the plans of the President.

Alas, what times have come upon us!

<sup>6</sup> Viribus valeo, quamvis nonnemo me deficere censet.

<sup>7</sup> The correspondence relating to this mission of Archbishop Hughes, will be found in Hassard's Life of Archbishop Hughes, chapters 25-26: President Lincoln's Letter on chaplains in the same Life, pag. 445.

<sup>1</sup> Quod attinet ad Carmelitanas.

<sup>2</sup> Nullus, ut videtur, causa criminis, sed ne praesidis consilii obstarent.



I wrote this the thirteenth before the Kalends of October [September 19] in the year MDCCCLXI.

[P. S.] Will you transmit to your suffragans copies of the Rescript, which I enclose, for army chaplains;<sup>3</sup> also to the Metropolitans of New Orleans, San Francisco and Oregon when the opportunity offers.

## CCLXXVII

### [Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

Not sure as to whether or not I sent you the complete work of the second edition of the Moral Theology, I am taking advantage of a good opportunity to send it to you.

What appeared to me imminent danger to [this] city has been turned aside. And the confederate Armies have not approached, thus far, beyond the great river<sup>1</sup> [Potomac?]. Events in the state of Missouri have turned our attention away from our own troubles. I hope that we may have no serious loss to suffer. Thus far we enjoy quiet, though we have quite lost the exercise of freedom.<sup>2</sup>

The wife of Huntington wrote me recently from the city of Chicago asking for aid, which, she says, may be committed to the care of the Bishop [of Chicago?].

Brownson shows a spirit [determined] to publish the *Review*<sup>3</sup> as heretofore; and he is severe on all who will not with full force and heart oppose themselves to the framers of

<sup>3</sup> de cappellanis castrensibus.

<sup>1</sup> Nec enim turmae foederatae hactenus flumen magnum ultra accesserunt.

<sup>2</sup> Spero fore ut nil infausti nobis contingat. Hactenus tranquillitate gaudemus, libertate veluti amissa.

<sup>3</sup> ad libellum pro more edendum.

a new order of things, without regard, it appears, to [the justice of those who defend] States' rights or the rights of individual citizens. These rights are flung aside with contempt.<sup>4</sup> He hesitates not to invoke the hard punishments of rebels upon the Bishops of Richmond and Charleston because they yield to [the civil cause of] their fellow citizens.

What he says of my corrected version [of the New Testament] does not help the plan.<sup>5</sup>

Ives has read [the copy of] the Gospel narratives with great care, and has given me his judgment fairly.<sup>6</sup> I shall follow his suggestions. But there is little hope now of publishing the New Testament, as I wished to do, as there are many volumes of the Old still unsold.

I wrote this the Kalends [first day] of October, A. D. MDCCCLXI.

## CCLXXVIII

### [Original Latin]

*To the Archbishop of St. Louis, his brother—Greeting—*

I have to make inquiry about a certain Jane Reden, who formerly married Stuart M<sup>c</sup>Cormick, whom she left going with her parents, Isaac Reden and his wife, to a place called Marion City. She is said to have been many times married since.<sup>1</sup> But to ease the conscience of her former husband [M<sup>c</sup>Cormick] there is anxious inquiry as to whether she is still living.

I beg that you inquire and reply as soon as possible.

I wrote this hastily the Sunday within the octave of Epiphany [no year given].

<sup>4</sup> impune conculcantur.

<sup>5</sup> consilio non favet.

<sup>6</sup> mentem libere aperuit.

<sup>1</sup> Pluribus deinceps nupsisse dicitur.

## CCLXXIX

The eleven letters which follow here were found and, in part, pieced together, where they had been mutilated, too late to be given their place in chronological order.

## [Original Latin]

*To the Archbishop of St. Louis the Archbishop of Baltimore,  
his brother—Greeting—*

An occasion for an immediate answer to your letter is the fact of a gathering here yesterday of prelates, and the duty of reporting to you what was done. The Bishops of Pittsburg, Charleston, Richmond, and the Coadjutor of Philadelphia came together here to take counsel on the choice of a Coadjutor for the Bishop of Pittsburg. They recommended Edward Purcell, Benedict Spalding, James O'Connor, whom, however, [the last named] the Bishop of Charleston proposed against the wish of the Bishop of Pittsburg.

The Coadjutor of Philadelphia wishes to have full control of the reins of government. He complains that he can hardly otherwise meet burdens of money obligations, or the designs of scheming men who are insincere with the Bishop.<sup>1</sup> To me it seems better to leave things as they are, for the Coadjutor has control of almost everything<sup>2</sup> [in the administration of temporalities], and he can easily convince the Bishop [where he himself is right]. It is hardly proper to erect a new see at Easton or elsewhere in the diocese [of Philadelphia]. However I do not wish to oppose the will of the very good Bishop [Neumann]; neither would I stand in the way of the Coadjutor, who accepted the office because the Holy See suggested that the Bishop [Neumann] should be transferred soon to another see. The priests of the diocese hold the Bishop in high esteem for his piety, learning and zeal; and they hardly

<sup>1</sup> qui Episcopo illudunt.

<sup>2</sup> omnia fere penes se habet.

wish to lose him, while the democratic freedom of the Coadjutor somewhat detracts [from his influence].<sup>3</sup>

You and the other metropolitans ought to open your minds to the Holy See on these questions.

I hope that your Coadjutor [Duggan] may get things in order soon in Chicago. All good men are deploring the wounds of that church [Chicago]. While the see is vacant these wounds are readily made to bleed again.

The unworthy man Paulowski is now out of the diocese of Philadelphia: but he has letters which draw a veil over his crimes.

I hope that the prelates of your Province will [decide to] pay a fixed sum yearly for the relief of converts. Something must be done to help Ives, and others who need some assistance.

Henry Major shows dispositions of true repentance.

I wrote this at Baltimore the fourth before the Nones of July [July 4], A. D. MDCCCLVIII.

[P. S.] There is in Pennsylvania a minister of the sect of the German Reformed, who wishes to come into the Church; but he is held back by the burden of a wife and two children. +

CCLXXX

[Original Latin]

*The Archbishop of Baltimore to the Archbishop of St. Louis—  
Greeting—*

From my heart I extend to you kind wishes, this day on which you have completed fifty years of life. I pray that you may have many more in peace.

I still hold the letter which you sent on, which is to be

<sup>3</sup> nimia Coadjutoris familiaritas aliquid detraxerit.

forwarded to a certain man named Carroll, for I do not know who he is.

I promised to convey to you the remembrance of a very good woman, Miriam Meredith, who feels the loss of your kindness and the comfort of your conversation. I understand indeed that this [sympathetic friendship] has come about from the great burden of her misfortunes. As she is a convert to the Faith, and without the consoling support of kindred and friends, some kind consideration, I think, should be shown her, lest she lose heart in sorrow and grieving: but I trust [in your prudence] that nothing may come of this that could be either a menace to her fair name or to morals. +

I have no news yet from Rome.

I wrote this on the octave of the feast of St. Laurence, m.[artyr], August 17, A. D. MDCCCLVI.

CCLXXXI

[Written on back half-sheet of a letter addressed to Francis Patrick Kenrick from "Bernard Burke, P.P., of Westport, R. C., Dean of Tuam" (Ireland), dated Dec. 23, 1841.<sup>1</sup>]

[Original Latin]

*To my very dear brother the Bishop of Arath—Greeting—*

I am sending you this letter <sup>2</sup> because I do not know where the priest in charge of Juliet [Joliet] lives. At the same time I inform you that I have received a letter from Anna Joanna Eustace, in which she tells me that she, together with her sister Mary Joanna, desires to come here [to America], as the affairs of their brother are insecure. I beg to have your counsel on this their plan. I wish also to know whether you have paid what I owe to the editor of *The Catholic Advocate*.

<sup>1</sup> See Letter XCIX dated Feb. 21, 1842.

<sup>2</sup> This *letter* refers to the original letter of Dean Burke which follows.



Also I wish to know why the girl named Campbell, who has returned here, left the Institute of the [Ladies of] the Sacred Heart, and how far she is to be considered under the obligation of vows. Will you inform the Lady Gallitzin<sup>3</sup> that there is in this city a place large enough to erect a convent on Spruce street at the corner of 13.<sup>4</sup> It extends 180 feet both ways. It is valued at 30,000 dollars. 5,000 would have to be paid at once. It is a very beautiful place, very well fitted for this purpose [a convent]. She may, by the payment of this amount, wish to acquire it for herself and her Community. A wealthy man named Johnson, of the society of Friends,<sup>5</sup> who was among those who heard the Bishop of Charleston [England] is now preparing to receive Baptism. Booker, the Publisher, recently wrote to you and sent copies of the Way to Rome, and of the Month of Mary:<sup>6</sup> but he dares not put other books into print, in particular the one on Justification; for the English have not so far advanced in religion as to be able to profit by them. Mr. Francis, whose wife is of the Garesché family, has embraced the Catholic Faith.

I wrote this at Philadelphia, the feast of the Conversion of St. Paul.<sup>7</sup>

The letter of Father Burke is interesting, as illustrating some of the difficulties of pastoral vigilance. It is written in English.

<sup>3</sup> For notice of the Lady Gallitzin or Gallitzine see under Letter LXX.

<sup>4</sup> *locum satis amplum aedificando conventui in vico spruce sub anglo 13.*

<sup>5</sup> *e secta Amicorum.*

<sup>6</sup> *Scripsit ad te nuper Booker, Bibliopola, misitque exemplaria itineris ad Urbem et Mensis Mariani.* Booker was a London Publisher of this time.

<sup>7</sup> January 25. The date of the original Burke letter is Dec. 23, 1841. This probably is, 1842, written almost a month before Letter XCVIII of Feb. 21, 1842.

WESTPORT, 23<sup>rd</sup> Dec<sup>r</sup>, 1841.*My Lord—*

May I humbly hope your Lordship will pardon the liberty I take in thus troubling you. I have already written to the Parish Priest of Juliet (sic), but I find my letter did not reach him. There is question of an old parishioner of mine in that locality whose character is assailed, & her marriage denied by her wicked husband. There was not in this entire Parish a better conducted young woman, and she is the lawful wife of Thady Kelly, who, I understand, now denies his marriage. Her parents are highly respectable in their way & most pious religious people. May I humbly and earnestly request your Lordship will have the charity & benevolence to forward this letter to the clergyman of Juliet, County Will & Province of Illinois, that he may stand by oppressed innocence and virtue. Hoping your Lordship will forgive this intrusion, I have the honor to remain.

*My Lord*

Your Lordship's most obt. Hble. svt.

BERNARD BURKE, P.P., of Westport,  
R. C., Dean of Tuam.

[P. S.] Mr. Geo. Dusely Higgins, who had the pleasure of meeting y<sup>r</sup> Lordship at dinner in Rome at the table of Lord Clifford, desires his most respectful & aff<sup>te</sup> regards. He is indeed a very promising young man & gives much satisfaction as a magistrate.

CCLXXXII

[Original French]

*My dear friend—*

I have just received from Mr. Henri Reily one hundred piastres left by his father to the Theological Seminary of St. Charles Borromeo. I will ask you to send to him a formal acknowledgment at Conewago, Adams Co., Penns<sup>a</sup>, and publish it also in the Catholic Herald.

You will charge the same to me.

I do not know the name of the testator, but you have it on your books. (Edward Reily of Conewago, Adams Co.) <sup>1</sup>

Our work here is going ahead. Pray that the Most Holy Virgin, by her intercession, may direct our minds. My kind remembrance to Messieurs Gartland, Sourin and Balfe.

Your faithful friend in J. C.,

FRANCIS PATRICK KENRICK,  
*Baltimore, May 10, 1849.*<sup>2</sup> *Bishop of Phil.*

To Mr. M. A. Frenaye.

CCLXXXIII

[Original French]

*To Monsieur M. A. Frenaye—*

*My dear friend:—*

The priest Bernard Smith, who is actually at the head of the Irish College in Rome, has written me: "Mr. Costello's bill for this year is 137 Roman crowns." <sup>1</sup> I do not know when you receive the interest, but in order not to have the College at a loss, I will ask you to send at once *two hundred piastres* through the house of Messieurs Thomas and Michael Cullen, merchants of Liverpool, and credit them on my account. When you receive the interest, you will put it to my credit.

Mr. C.[arter], the Administrator, has told you probably of the hope that I have that you may soon be assured of having

<sup>1</sup> This has been added at the end of the line in Mr. Frenaye's hand. At the top of the page, also in Frenaye's hand, is noted: written to —Mr. Henry Reily, June 15, 1849.

<sup>2</sup> Evidently written from Baltimore during the sessions of the seventh Council, May 5-13, 1849.

<sup>1</sup> This is written out in English, and quoted.

a saintly Bishop. Pray yet that the merciful God may grant him to you. It is necessary to have something more than orators.

Your constant friend,

FRANCIS PATRICK KENRICK, *A. B.*<sup>2</sup>

*Baltimore, January 19, 1852.*

CCLXXXIV

[Original French]

BALTIMORE, JANUARY 25, 1852.

*My dear friend:—*

I wish you to send to Messieurs Thomas and Michael Cullen, merchants at Liverpool, two hundred piastres to the credit of the Rector of the Irish College, Rome, on my account.

I do not think that Mr. Sourin should write to France. It is better to wait until they give you a Bishop. I regret that anything has been given to the papers;<sup>1</sup> for everything is uncertain to the last moment. I trust, in the meantime, that nothing may turn out to disappoint our hopes. Father Neumann was ordained priest by Monseigneur Dubois, your good friend. Mr. Lhomme tells me that the greatest honor that could be conferred on the diocese of Phila. would be his [Neumann's] appointment as its Bishop. Pray therefore that the Lord may grant you this blessing soon.

Your constant friend,

FRANCIS PATRICK KENRICK, *A. B.*

To Mr. M. A. Frenaye.

<sup>2</sup> Archbishop of Baltimore.

<sup>1</sup> qu' on l'a publié dans la gazette.

CCLXXXV

[Original French]

BALTIMORE, FEBRUARY 10, 1852.

*My dear friend:—*

I leave the affair of the rent in your hands. I do not wish that any action be taken anew in my name.

As to the Bishop [to be appointed], nothing certain as yet. It is a great mistake to look upon the appointment as already made. You must still pray and wait.

Your constant friend,

FRANCIS PATRICK KENRICK, *A. B.*

To Mr. M. A. Frenaye.

CCLXXXVI

[Original French]

*My dear friend:—*

Mr. Donegan has not written to me; but I have already told him that he can make all arrangements with you. He soothes me by saying that he will leave in your hands what the Orphans' Fund owes him, and that he will give books and money for the rest. When all is arranged I shall let you know what is to be done. If you wish to have some copies of my Treatise on Baptism for the Orphans' Library, I can let you have them. I shall give the order; if they can send you one hundred copies, you will have a stock for future use.

Your good Bishop will see you tomorrow. Mr. Sourin will give you the news.

Your constant friend,

FRANCIS PATRICK KENRICK,  
*Archévêque de Balt.*

*Baltimore, March 29, 1852.*

To Mr. M. A. Frenaye.



CCLXXXVII

[Original French]

BALTIMORE, APRIL 26, 1861.

*My dear friend:—*

I have promised Mrs. Wilkinson, the daughter of my good friend Patrick Mealy, the favor of one hundred piastres for her eldest son. I am therefore sending you a draft on the Bank of Baltimore for that amount. He will be given notice that it is in your hands. Just now the discount is considerable; but I believe that in a short time the draft will be good for its full value.

Conditions in our city are very precarious. I am hopeful, however, now that the storm will pass. Religion has thus far not entered [as an element for trouble]: we have suffered no loss up to the present time [from the war]. Last Sunday we decided to have only a low Mass, as the troops were expected. For three days we rang no bells; but yesterday we resumed the usual custom. Pray for us, my dear friend—My kind remembrance to your brother.

Your constant friend,

FRANCIS PATRICK KENRICK, *A. B.*

To M. A. Frenaye at Phila.

CCLXXXVIII

[Original French]

BALTIMORE, MAY 10, 1861.

*My dear friend:*

I informed Mrs. Wilkinson that I had placed the money for her in your hands: but she intends to wait until September on account of troubles which prevent her sending her son to a Catholic College in the South. You may retain the money until she requires it.

General Scott has very kindly protected the Visitation Nuns at Georgetown, where it was designated to place sick soldiers. He has promised that there shall be no barracks or hospital on their ground.<sup>1</sup>

Your Legislature [in Pennsylvania] appears to be trying to force the General Government to take severe measures to punish the disturbance of the 19<sup>th</sup> of last month. It is seen that it was a mistake, and there is regret now that there should have been any opposition to the movement of troops on the way to the national Capital. Our State is changed to [the appearance of] a great encampment, and our city is in peril of a siege in the spirit of revenge.

We [of the Church?] have suffered no loss up to the present time; but it is feared that military executions may begin soon. Our Legislature has done everything with a view to reconciling the [general] Government, and to make amends for the measures adopted in the spirit of fear, in the dread of the introduction of troops. The submission [loyalty] of our State ought to count for something.

Remember me to your brother—

Your constant friend,

FRANCIS PATRICK KENRICK, *A. B.*

To Mr. M. A. Frenaye—Phila.

[P. S.] I am sending you a draft for five dollars: There is very little discount now, but in a few days it will be considerably more.

<sup>1</sup> chez elles.

CCLXXXIX

[Original French]

BALTIMORE, OCTOBER 25, 1861.

*My dear friend:—*

I have just offered the Holy Sacrifice for your good brother. His good death ought to be a consolation to us. It is the [final] grace by which God crowns his gifts. I can hardly feel sorrow for those who die with such dispositions of resignation. Let us pray that the good God may grant us also to be prepared for our end.

Things here are quiet.—Your constant friend,

FRANCIS PATRICK KENRICK,  
*Arch. Balt.*

To Mr. M. A. Frenaye  
Phila.

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